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ANTIOCH COLLEGE:

ITS DESIGN FOR LIBERAL EDUCATION

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ITS DESIGN FOR LIBERAL EDUCATION

BY

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Author of "Vitalizing Liberal Education"

AND

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College Editor



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THIS BOOK IS DEDICATED TO

ARTHUR E. MORGAN

ONE OF THE FERTILIZING MINDS

AND PERSONALITIES OF OUR DAY

Preface

A GOOD many people have heard about Antioch College and know that in some way it is "different." Perhaps they have heard that students go out on jobs as well as study in the classroom; perhaps they have heard about the counseling system or about our plan of Community Government. But—understandably—they do not know why these things happen, or what they are all about. The present volume is an attempt to explain.

First of all, Antioch does not think of itself as "different." The word implies negativism, keeping one's eye on the other fellow to be sure one will not be like him. This is not Antioch's spirit. We are proud and happy to be in the great fellowship of those who work at education all over the world; we honor them and have much to learn from them. If we sound overly enthusiastic it is only because we have an idea here which we deeply believe in and which we are working at not only for ourselves but in the hope that it may contribute to educational advance.

In the second place, many of the beliefs we hold are not peculiar to Antioch but are steadily gaining ground and wide support by American educators everywhere. The Harvard report, *General Education in a Free Society*, and such documents as the 1945 Miami Workshop report (*Working Together for Ohio's Schools*) make this point clear. Antioch claims neither uniqueness nor educational copyright. Half of the timeliness of this volume lies in its dealing with ideas of current interest and in outlining an educational program based on them which is already a going concern.

A second reason this book appears now is that approximately twenty-five years have elapsed since the reorganized Antioch experiment was undertaken in 1921. We feel that it is an appropriate time to pause, take stock, and report progress.

For those who want a brief orientation to Antioch before tackling the institution in detail we offer the following paragraphs.

Antioch College thinks of itself as an institution which has been set up to educate a limited number of able students and which each year graduates some of them to responsible positions in the working world. Its interest lies in developing not only able young people but young people who have the temper and capacity for democratic practice and leadership.

To reach this end the College combines in its program in new proportions the elements of (a) liberal education, (b) work experience, and (c) development of a sense of group responsibility. The Antioch "curriculum," in short, includes not only the familiar liberal arts academic curriculum but experience on a series of jobs and active student citizenship in the Antioch community.

Antioch is a college of liberal arts and sciences and offers the full A.B. and B.S. programs, on a five-year basis instead of four. A young person who comes to Antioch spends over half his total college time in academic study on the campus. In alternating periods, however (in Appendix E we have included a picture of how the Antioch calendar works), he goes out on jobs, which may be anywhere in the United States and in almost any kind of business, industry, or profession. As a regular employee on these jobs, under responsible employers, he not only learns how to work and to get along with people and what he is interested in as a life career, but he also gets acquainted with our contemporary society, learns to recognize and analyze its problems, and learns how his academic studies tie in with what he observes. When he returns to the campus after a period on a job, he brings back a load of educational materials the College is only beginning to learn how to use. When he is on campus, also, he is supposed as a citizen of the Antioch community to formulate his own ethical beliefs and principles of action and to put them into use. Through Community Government he is encouraged to explore with the entire student-faculty group what *are* the best ways of community living and to learn to share the responsibility and initiative for realizing them.

The relationship between the College and the student is constantly democratic. The student must learn to assume responsibility for his own education and life; the College endeavors to supply the amount of individual guidance that will help each person reach this goal. But the guidance is not prescription; decisions affecting the student are made not arbitrarily but by mutual consent. He also learns to recognize the relation between his individual actions and the welfare of the group of which he is a part.

It seems at times that Antioch can best be defined as an attitude or an approach. The underlying desire of the College is always to make education *real*, to get at the individual students and help them organize more effective and more highly motivated lives. Antioch throws overboard no recognized values; it is searching energetically for means to make these values "take."

Obviously this book cannot be a disinterested account. We have tried to be reasonably objective, but we believe in what we are doing and doubtless our enthusiasm colors many pages. On the other hand, the book springs from intimate acquaintance with the program and the reasons behind it and is therefore a responsible, if partial, document.

We had hoped to be able to make a thorough study of Antioch alumni, as suggested in Chapter VIII, as a preliminary to writing the book, but the war has disrupted the lives of many of them. This particular evaluation of Antioch's will have to wait.

The general outline of the book was planned by a faculty committee of which Mr. Henderson served as chairman and Miss Hall as secretary. Several members of this committee gave material assistance in preparing certain chapters, including: Fressa Baker Inman, Director of Admissions, Chapter III; Basil H. Pillard, Dean of Students, and Frances Lemcke, Assistant Dean of Students, Chapter IV; Walter Boyd Alexander, Dean of Administration, and Otto F. Mathiasen, Professor of Education, Chapters V and VI; J. Dudley Dawson, Director of Personnel, and Esther Oldt, Associate Director of Personnel, Chapters VII and VIII; Jeanne Watson, Community Manager, Chapters IX and X. Other members of the

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ANTIOCH COLLEGE:

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Chapter I



ADVENTURE IN EDUCATION

IN 1853, somewhat belatedly in the American search for utopia, Horace Mann came out to Yellow Springs, Ohio, as the first president of Antioch College. Antioch, of course, was not strictly a utopia—Mann was too hardheaded for that—yet it was one of the most progressive colleges of its day. Although Mann and his friends called it “the little Harvard of the West,” it was in some areas far ahead of Harvard. It admitted students without discrimination as to sex, creed, or color; put women faculty on a par with men; emphasized the physical health of its students; stressed the importance of character as well as of academic proficiency; minimized the importance of grades (Mann called them “emulation”) as an incentive to study; and even provided a few elective courses. Mann’s dream was that Antioch should become the cultural center of the two Miami valleys and should contribute toward that perfectibility of the human race in which he so ardently believed.

In 1920, sixty-one years after Mann’s death, the fringes of utopia again brushed Antioch. Moribund after an honorable but exhausting half century’s struggle with finances, the College got a new president. This was Arthur E. Morgan, chief engineer of the Miami Valley Conservancy, who was elected by the Board of Trustees because, as trustee, he had submitted a plan not merely for putting Antioch on its feet but for making it again a pioneer in education.

It is well to consider for a moment the man who came to Antioch in 1920 as the author of the new plan. Then in his early forties, Arthur Morgan was no engineer who had suddenly become aware of educational problems and in a few sessions with his drafting board had turned out a set of new specifications and blueprints. He had been thinking about education since his high-school days and had already searched possible sites where his ideal institution might some day be set up. His own college experience limited to six weeks of a freshman year, he had definite ideas of what he had wanted college to do, and through his association with college men in engineering had come to definite conclusions concerning what our present-day college and technical training did *not* do. An inquiring, active, eager mind which not only absorbed knowledge from all sources but also had the gift of integrating it into new combinations; a spirit which believed passionately that human potentialities were greater than had been realized and sought to realize those potentialities both for others and for himself; a drive toward accomplishment and a dissatisfaction with compromise and halfway measures—these are some of the deep-seated characteristics of the man who must be understood before the Antioch plan of the 1920's becomes intelligible. Just as Mann was Antioch when the doors of the College opened in 1853, so Morgan was Antioch when the new plan was launched in the fall of 1921.

The Dream

Briefly, Mr. Morgan's ideas were these:

Traditional college and university education, both European and American, was unsatisfactory on two counts. First, it either produced men and women educated for nothing in particular or else trained narrow specialists—warped people, engrossed with one limited technique or field, who not only in their own field were without the large vision that comes from seeing how it is related to other fields but were helpless or haphazard in the planning of the rest of their lives. Second, besides not meeting the real needs of men for living their

lives, traditional education had settled into supine acceptance of such social conditions as war, poverty, and the propagation of inferior human stock (or at least did not expect to accomplish much toward abolishing them) and was more disposed, Scripturally speaking, to rejoice at the one saved than to grieve at the ninety-nine lost.

It was education's business, Mr. Morgan believed, first of all to prepare men to live whole lives instead of the fragmentary lives they commonly lived. To this end the spirit and the curriculum of higher education needed drastic revision, so that what was taught would have direct bearing on both the long-time aims and the present needs of men and women. Furthermore, the needs should receive attention in proportion to their importance, which varied somewhat with the individual; lavish attention should not be given to a minor need at the expense of a major one. These needs Mr. Morgan thought of under the following heads: physical health; training for work; experience in work; an appreciation of social, religious, economic, and aesthetic values (and knowledge of the achievements of the race in these areas); a sense of proportion; a knowledge of history, literature, and science; and a life purpose and philosophy.

The last of these objectives, a life purpose and philosophy, was the second goal of education in Mr. Morgan's view. He desired to transform life through these whole men and women, to make the quality of living finer, and to accelerate the process of social evolution.

Antioch, a small college of limited resources, was not to compete with the universities in training specialized technicians, a job which those larger institutions had the money and equipment to do well. To the extent that Antioch would specialize, it would emphasize in either business or the professions the entrepreneur or small proprietor—the man or woman who would take charge of his or her own business or professional practice or home and, starting in a small way to learn proprietorship, would progress from smaller venture to larger as he had the skill or desire to do so. The limited resources and the generalized courses of the College seemed to indicate this as a field in which its small size would be an asset. An illustration

of the idea was the never-realized small machine-shop course in which students were to be trained to run profitable shops in small communities—shops which could easily be converted to small factories if the opportunity for expansion came.

These people were to be trained through a combination of liberal and vocational courses—a liberal required-course program that grounded all students in the significant ideas and methods of biology, geology, chemistry, physics, literature, social history and economics, and philosophy; and a set of vocational courses designed to teach the techniques of administration—transportation, marketing, purchasing, personnel, and so forth—as well as specialized courses in chemistry, education, and engineering. This idea of preparing administrators applied also to such fields as education, in which students might be trained to become heads of rural school systems.

The College also gave students specific training in health and hygiene, in handling a personal budget, in scientific method, and in pursuing life aims—all of them necessary tools, Mr. Morgan believed, for achieving a happy and successful life.

In addition to their college study, however, these young people were to have direct experience in productive work, on jobs. The work-study plan, which had the advantage of earlier experimentation by the University of Cincinnati (it was instituted in Cincinnati's engineering school in 1906), was at Antioch given a wider application. Here it applied in all fields to all students, both men and women. Its purpose was not only to give practical vocational training, including practice in proprietorship, but also to acquaint students with the economic world and with the men and women they would have to work with as well as to give them some idea of what they could and could not undertake and carry through to completion. In addition, it was important in Mr. Morgan's thinking that by means of this plan students could cut their college cost in half (as he estimated) and that thus higher education would become available to many fine students otherwise denied it. Those

who had to contribute to their own support, moreover, might be doing so through work which had a bearing on their education.

Both to help provide suitable jobs for students and to find support for the College outside of endowment and the gifts of friends—and also perhaps to weld the College more thoroughly into the vocational-liberal whole which he desired—Mr. Morgan planned to establish a group of small industries on the Antioch campus. Here, in a building to be erected by the College, and with accounting and other services furnished, such ventures as small textile and metal industries, a printing plant, and other enterprises, were to be set up.

The relation of this whole scheme to Mr. Morgan's larger goal, the speeding up of social evolution, is clear. Small proprietors were the desired product because each could create around himself his own small world of better business practices and finer living. Each man and woman could, therefore, become a center of regeneration in community living and ways of life, and thus the good life would spread. Higher education had often condemned certain of the world's practices but had been unable to change them. The point of the Antioch experiment was to produce men and women who could be practical agents of change.

The Realization

This, then, was the Antioch of Mr. Morgan's dream. Except for a few months, or perhaps a year or two, this plan as a whole never existed. The Antioch of today contains many elements of the Antioch of 1920—the co-operative work program and a good share of its purposes, for instance, and the required program of liberal studies. But the Antioch of today is different, even though Mr. Morgan's temperament and impetus are still a living part of the College. Democratic practice has received increasing emphasis over the years, and the ethical tone of the institution has come more and more to be expressed in terms of the quest for democracy. As the co-operative plan has grown, the College has been brought into a closer relationship with society than was at first envisaged. The

concept of vocational training has shifted. These developments have brought appreciable change.

The first swing away from Mr. Morgan's plan seems to have come in the curriculum, where almost immediately the vocational courses to teach the techniques of administration began to be replaced with standard academic courses in the various fields. By 1929 the advanced course offerings had little to distinguish them from the courses in other colleges. This swing was in great part¹ to be expected of men who had been trained in the traditional academic ways.

Several small industries—a printing establishment, a bronze foundry, a shoe project, and so on—were actually started, and most of them have survived in one form or another, but they have tended to part close company with the College and have never been a major source of student employment. The reasons why the small-industries plan did not develop were at least two: the academically trained men of the faculty were not so interested in the plan as men who had been trained in a non-academic field, and the business leadership for the various enterprises tended to drain out into American big business of the twenties.

A third reason for the fading of the small-industries plan (and also one of its consequences) may have been the way in which co-operative jobs for students began rapidly to be found not only in the immediate communities of Springfield and Dayton but also in a wider territory beyond. Inevitably progressive men in large corporations became more and more interested in the plan, and students on graduation tended to be drawn into large going concerns rather than to seek their own small enterprises. During the depression thirties student interests became attracted also to many new fields of social and public service.

Mr. Morgan had always thought of the democratic attitude as part of the Antioch idea and in the early years he had established and fostered student government at a time when student governments were not popular. By 1926 a group of students accustomed to the new methods had grown up, and they now proposed a student-

faculty community government that would have genuine authority in campus affairs. This plan was carried through, and community government has shown perhaps the greatest growth among all the features of the Antioch plan.

Also in 1926 Mr. Morgan initiated an Administrative Council of faculty, which in 1930 was written into the College charter. This group not only advised the president but co-operated with students and Community Government committees in many College matters as well. Over a period of years its functions have multiplied; today it is the policy-making body in the College administration. This evolution from individual democracy to group democracy gradually and inevitably changed the College from an idea engendered by one man and fed mainly by his enthusiasm to a multiple venture of varying minds and temperaments.

The spiritual drift of the outside world has also to be considered—that world to which the College, through the co-operative plan, was becoming so closely tied. The materialism and boom years of the twenties were perhaps a more effective background for regeneration through dedicated individuals of great purpose than were the crash, depression, and fascist thirties, a period when to many the flood waters of evil began to seem impossible for individuals to stem and controllable only by organized endeavor on the part of men of good will—another impetus to Antioch group democracy.

Though the Antioch of today is a group venture, it still proposes to develop young men and women who are whole persons rather than specialized fragments, individuals who are critical-minded rather than conformist. It aims to extend its influence, however, less through people who will go out and build their own individual worlds around themselves as entrepreneurs than through people who will extend the democratic attitude and method wherever they are working.

The real heart of Antioch still is social-mindedness, as it was in the days of Horace Mann—the champion of the Negro and of universal education who told Antioch students to “be ashamed to die until you have won some victory for humanity”—and in the days of

Arthur Morgan, who did not confine his social views to education but helped put them to work in the great regional project of the Tennessee Valley Authority. Antioch's continuing heritage is its desire for a better world and a will to help achieve it.

Chapter II



THE ANTIOCH OF TODAY

ANTIOCH COLLEGE is ninety-three years old. During its lifetime it has seen a new world come into being. This new world and the dynamic changes operating within it must be taken into account by any institution educating young people for living today.

In nearly a century of existence Antioch has seen two great changes in world thought—the developing concepts of the evolution of life and of the relativity of time and space. Today we stand at the threshold of a new great era—the atomic age. Inevitably the theories of evolution and of relativity and the fact of atomic power mean a sharp break with the earlier view of man's unchanging nature. With such tools as the scientific method, man has come to believe that he can take an active and intelligent part in working out his own destiny; confronted with the fact of atomic power, he knows that he must do so.

The unfolding of the techniques of science has brought about a great acceleration of learning which will continue at an increasing rate. Every university curriculum is witness to the fabulous growth of knowledge fanning outward into innumerable specialized fields. We can hardly assimilate the already accumulated store of knowledge, yet contemporary discoveries and achievements in a given

field are frequently more significant than all that we had learned before.

Consequently the transmission of our Western cultural heritage begins to seem a less important function of the liberal arts college than at any previous time in its history. Perhaps it would be more accurate to say that the body of Western classics, that bulked so large with earlier generations, can now be regarded as only one element in the college curriculum. The classics, while still valid in the field of a liberal education, do not comprehend entirely the complexity of modern social organization; science has of course contributed a vast body of knowledge so organized that usually the most recent knowledge is the best knowledge. Moreover, we are beginning to realize that other cultures, too, have their strengths, and that these heritages must be understood if we are to work toward a co-operative world order. At one time the colleges were almost the sole agency for handing down our cultural traditions. Today the laboratory anywhere as well as professional agencies everywhere are also working at the discovery and dissemination of knowledge and sometimes go beyond the accomplishments of the colleges and universities.

Our complex, industrialized society of today makes new and different demands on the colleges. First, the division and specialization of labor calls for vocational preparation in the schools and colleges for a vastly widened range of occupations and professions. Next, there is the necessity for creative workmen and leaders who are effective technicians and who can administer large enterprises involving hundreds of functions and thousands of men. Other creative leaders must take social and political responsibilities and, together with industrial and labor leaders, plan for the mobilization of human energy toward social ends. Finally, there must also be creative leaders on a world scale—leaders who will guide us toward a democratic society.

In brief, the world we have made during the last hundred years demands that men rise to increasingly new heights of intellectual and social achievement. And it is through liberal education that

men can best gain historical perspective and world perspective, get a sense of ethical direction, and become proficient in dealing with facts and social situations.

Antioch desires to contribute to the advancement of contemporary civilization—primarily through the education of able young people, and incidentally through its research and civic service and as a cultural leaven in its community. In aiming to make education more effective, Antioch attempts to give the student an understanding of the world of today, acquaint him with ideas and achievements of men in the past in terms (in part) of their social utility, and develop an ability to apply his own maturing ideas effectively in his life's work and for his community. The elements in this program are: a curriculum of arts and sciences which both gives a broad view of life and prepares a student in a specific field; a succession of experiences in practical jobs and in a variety of communities in the United States; and experience as a participating member of a community that democratically plans its own life. From the wealth of general and specialized materials and experiences available the College has attempted to select those studies and experiences which will meet the most essential individual and social needs of the students.

If, however, the College is to help create an increasingly good society, it must have a reasoned basis for the kind of world toward which it works and must define for itself the educational philosophy upon which its program is built.

The Antioch AS IF

While the professed philosophy of any institution is largely an explanation after the fact, the Antioch of today may be said to go on *as if* it had the reasoned base described in the following paragraphs. The view of the world on which the College rests, of course, is the democratic one. Thus:

The ideal human relationship toward which we assume our society is working is a society in which *all* individuals shall be free to develop to the fullest extent their best potentialities and to develop those constructive sides of their natures which will in turn

give other people an opportunity to develop. The course of civilization, in other words, is toward freedom for individuals to experiment and to grow; only those kinds of development are inhibited which by experience have been found to dead-end this process instead of encourage it. In variety and multiplicity lies the hope of a human life increasingly rich and significant.

In any particular generation, naturally, this abstract formula becomes a concrete cause or set of causes. Thus in seventeenth-century England the liberals fought among other things for religious tolerance, which seemed to them the freedom most needful; in eighteenth-century America the fight was for equal political status between colony and mother country; in nineteenth-century England and America a forward-looking movement was the extension of political democracy and the right to vote; in present times the struggle has been especially for greater economic equality between classes and among nations. These concrete causes give motivation to the individuals working for them and set the particular social direction of the time. They are, however, only tacks and veers toward the larger goal—the free development of human life and its potentialities to the utmost of each individual's capacity.

This would be a tenable view even if one believed—as many do—that destructiveness is inherent in human nature. At least the great tradition in Western civilization has always sought to control destructiveness—note the Greek emphasis on reason, the Jewish and Christian ethical traditions, and the slow but sure substitution of law for violence even in the international sphere. And, if one believes—as we do—that human destructiveness (even the appalling display of it in the war just ended) is thwarted energy which might be turned into other channels, then a society which furnishes legitimate uses for this energy becomes the obvious solution. In the light of the recent tremendous developments in power, indeed, it becomes the only alternative to the destruction of civilization.

Such a society is our goal. How then can a college help achieve it, considering the media it ordinarily works in—young people and abstract ideas? What studies and activities shall it offer?

Abstraction and Reality

One of the peculiarities of the universe as seen by the human intelligence is its tendency toward organization. Visible nature is organized into leaf and flower, the recurring seasons and the stars, the migration of birds and the social behavior of insects. Going another step, the mind of man sees behind or reads into these phenomena a more abstract kind of organization: species and genera of plants and animals; the periodic table; the structure of matter; the theory of evolution. In the same way we seek to understand the principles of beauty, the laws of government, the nature of truth.

Only by organizing crude facts—abstracting them into classes and putting them into logical relationship—can man comprehend and control the civilized world. Civilization could not continue to function without trained people—disciplined in technical and pure science, in law, in government, in education, and in the other professions—who understand abstractions and can apply them; it could not advance without thinkers who can change and improve old abstractions and make new ones.

The responsibility of the college, therefore, is to transmit those abstract ideas and concepts which have been found to be useful and excellent; to encourage among both students and faculty the ability to recognize abstractions and deal with them easily; and to foster socially productive individual patterns for living and encourage both students and faculty to be creative in recombining and reworking the established ways of organizing ideas and society.

We have spoken of the subjects taught by the college as abstractions. Economics, for instance, is a tremendous abstract shorthand, an attempt to systematize into working principles the million occurrences of everyday life—buying bread at the grocer's, turning a bolt on an assembly line, cashing a check in a bank. Psychology is an abstraction of the observable day-in-day-out behavior of human beings. History is a rigorous selection and interpretation of recorded past events. Literature is perhaps the greatest abstraction of all—an attempt to reclothe in representative characters and circum-

stances the conclusions about experience and value which the author has distilled from a thousand circumstances and characters.

Such abstractions are not static. Like the "laws" of science they are working hypotheses formed for use; put back into operation in society they not only help men deal more effectively with concrete facts but are themselves constantly revised in the light of fresh experience.

The danger the colleges run is that both faculty and students may fail to see abstract knowledge in the light of the facts it is the abstraction of, or to realize that it must be kept dynamic. It then becomes a mumbo jumbo that no longer touches reality; it lacks not only roots but fruits.

A college, then, can be effective only as it stays in touch with the society from which these abstractions are drawn, and also finds a way to test and correct them by putting them back to work. A blueprint is useless unless it can go into production—exert some appreciable influence on daily existence. The result should be better blueprints and better products ad infinitum. This may be pragmatic dogma but it is difficult to see how it can be dodged. The most refined point of view is sterile unless somewhere, eventually, there is a discoverable result, in overt action or in measurable quantity.

Relating the College to Fact

The basic content of the traditional liberal arts curriculum needs to be taught. The abstract concepts of economics, of philosophy, of government, of art, and of scientific theories about the age of the earth and the growth of life are necessary tools if the student is to understand the world in which he lives.

Yet such concepts are not enough. Experience—at Antioch, specific experience on the job to supplement the equally real and valid kinds of experience in classroom and laboratory and on the college campus—becomes a practicable way of exposing students to the everyday facts behind the abstractions they are studying. Obviously they do not participate in all human experience: they are only wage earners, not householders or parents. But they are coming into con-

tact with people who are, and not as in other colleges exclusively with inexperienced young people their own age or the specialized type known as college professors. "Seeing the world" does not, of course, automatically make people aware of the relation between the facts and the abstraction, any more than joining the navy guarantees profit from travel. By choosing experience as a method of education, Antioch must undertake the parallel task of making experience effective.

The job, again, becomes a channel through which individuals with some skill in handling abstract ideas can practice putting them to work in society and thus improve and refine them; it can also help individuals find the field in which they are fitted to contribute to society and help them put their personal enrichment and enlargement more permanently to work. The job becomes this channel only as the students learn to utilize it—another responsibility Antioch assumes in adopting work experience as part of the curriculum.

Nor is the work experience—which is really the experience of being a contributing member of society—limited to the few jobs any one student can hold. Through the classroom and through student association such experience becomes vicarious. The range of experience thus open to each student is as extensive as the academic curriculum itself.

Using the work experience as part of a liberal education affects the organization of the academic curriculum as well. Students who are constantly going into and coming back from society have their main interest in that society; indeed the purpose of all education is to fit the student to live in the society of his own time. The explicit opportunities given by the job experience to relate fact and abstraction raise the question, however, whether the usual historical, subject-matter, academic approach, in watertight "disciplines," is the efficient way of achieving this relationship. The need to know what happened during the twenty years' war between Athens and Sparta is real; but the struggle is significant to us now only as a fund of human experience to draw on. Milton's *Paradise Lost* is useful in so far as its relation to our life in the twentieth century can be

found. All the recoverable past is significant to us, but its significance is never static, discovered once and for all. It changes like the landscape as our human experience advances. This suggests the need for periodic thoroughgoing revisions of our educational curricula and an attempt, renewed in each generation, to recrystallize their subject matter around its meaning for us. Such a curriculum has not yet been organized—certainly not at Antioch—but it may be one answer to the perennial question of what is wrong with the humanities.

The Student and Educational Unity

A college deals not only with organizations of abstract ideas which it must relate to facts; it deals with another kind of organism called the individual. Each person has his own pattern of being—bodily organization, habits, thoughts, emotions. It is these highly individual and often highly resistant organisms that the college must somehow bring into relationship with its other kind of wares. The problem of the college is therefore to help individuals avail themselves of ideas and to fit these into the harmonious working whole of individual lives.

Antioch thus assumes that it is educating whole persons and not “minds” alone. If life is a unity and not a dualism between “matter” and “energy,” “body” and “spirit,” it becomes unwise to separate a person’s “mind” from the rest of him. And, just as abstract ideas are drawn from facts and flow back into facts, so they should also interact with the individual’s attitudes and practices. A theoretical tolerance of the members of another race or group gained from anthropology should eventually enlarge an individual’s practical tolerance. A man who understands theoretical psychology should with guidance become less infantile in his own personal relations. If the abstractions that colleges deal in are a social good, they are also an individual good. The first application a man can make of them is to himself. Antioch assumes that this application does not come automatically, as a result of exposure to abstract ideas alone. It must be reinforced through practical experience, deliberately practiced—and on occasion an individual’s blind spots should be

pointed out to him. This, together with the desire to help the student achieve his own best individual way of life, which is implicit in Antioch's theory of education, is the theoretical basis of Antioch's student counseling system, and of Community Government, a laboratory where students may put their principles into action.

Another kind of educational unity is a good deal talked about these days—a unified body of knowledge which will constitute the common ground of a liberal education. Because of the desperate need of the times for men and women who can talk a common language of ideas and arrive at unified purposes, we stress the basic sameness of human nature and its common needs in all times everywhere. Hence an experimental college like St. John's may devote its whole curriculum to this end and make a patient and thorough attempt to educate its student body in nothing but the great fundamentals of our civilization.

It is true that there is a need in the world as never before for mutual understanding between men. But it is also true that the unit is the individual. Although there is a good deal of overlap between individuals, they do not coincide. Nor are the differences between individuals peripheral. A Buddha, for instance, is not just man raised to his highest capacities. He is a particular individual, who by virtue of his unique vision has created for human nature fresh possibilities in behavior and insight.

If one of the goals of democracy, then, is the encouragement of variety, the business of the college is to educate for both difference and unity. The practical question becomes the balance to be struck between these two elements. By way of common ground, anything less than awareness of the broad general approaches to knowledge—science, art, religion, history—and the great human achievements in them seems inadequate. Antioch would add to this the common ground of shared experience in work, of intimate knowledge of society today, and of trying to understand and operate a democratic community. But for education to do less than help each individual discover the direction of his special gifts also seems inadequate.

The fact that the students themselves are units, however, makes

the problem of similarities and differences easier to handle, because in each student the two elements fuse into a whole. And, in the light of this fact, the commonly conceived antithesis between "vocationalism" and "liberal education" (which is one narrow expression of the similarities-differences concept) takes on a different cast.

It is often stated that the business of a liberal education is to teach a student how to live, not how to make a living; that a liberal education should concern itself with the vocations of men, but not with a specific individual's vocation. At the same time, many of the institutions which most loudly abjure "vocationalism" are themselves encouraging upper-class students in a narrow academic specialization that amounts in effect to vocational training.

Antioch accepts the premise that it is trying to provide two things for the individual student—a general liberal education which will fit him to understand the world and be an intelligent citizen in it, and a more intensive education which will enable him to earn a living and contribute to social economy and services. To separate these kinds of education is impractical, since intelligent citizens must live, and since the way they earn their living is one important channel through which their intelligence and general attitudes flow back into society.

To those, therefore, who advocate a liberal education divorced from the "vocational" Antioch offers the following ideas for consideration:

(1) At the college level a "vocation" is not the turning of a bolt or the tightening of a screw but a complicated matter which includes both what a man does and what he is. Helping a young person to discover the *general area* in which he should make his contribution, as well as giving him some idea of what he can accomplish in it and some tools to accomplish it with, is the most effective insurance that society will be able to make use of the "whole man" that the college has been educating.

(2) It seems unrealistic to think about "how to live" when one has little concrete idea of what one is going to do. One may live "the good life" as a businessman, or a teacher, or a chemist. The

conflicts between the good life and the special demands of one's vocation create some of the sharpest moral and ethical conflicts a man can face.

(3) Also, many students, facing the problem of their future, may be so absorbed in it that "liberal education" alone may make them impatient.

But, if we grant that a man's vocational preparation should not be dissociated from his general education, it is equally true that the attitudes of a general liberal education should permeate the vocational sphere. A man must learn to look both at and beyond his specialized interest, to see how it fits in with things in general. What is its social usefulness? What is its relation to life as expressed in art, science, religion? What is its relation to the good of other men? This relation may be hard to establish and may often seem superficial. But it is at the heart of one modern dilemma in education.

It should now be clear why Antioch has chosen to base its curriculum on the arts and sciences, relating them, however, to the world as it is today and to the needs of young people who want to lead more effective lives. It should also be apparent why Antioch believes that students should secure practical and firsthand experience in the world as a means of giving the academic program more vitality.

The Democratic Relationship

We have said that Antioch rests on the democratic proposition, which works toward more abundant life for all men; we have said that the business of the college is with abstract ideas, which it tries to fit into the lives of individual students, so that they may effectively handle the environment into which they will go. There is no guarantee, however, that these effective individuals will work toward the more abundant life for all men merely by virtue of being effective as individuals, and here enters the perplexing problem of ethical direction.

The solution of this problem may lie in the cultivation of the

democratic relationship, both between the college and the student and in democratic group planning for an immediately more abundant community life. The democratic relationship between college and students is needful for two reasons:

First, that all individuals are of equal potential worth, though not of equal capacities or attainments, is the democratic attitude. Insistence on equal respect for individuals goes much deeper than the precept "Do as ye would be done by," which the cynical can interpret as the counsel of fear. It recognizes that our ignorance is vaster than our wisdom, that we know little about human beings and what they are, and that we must allow for a frame of reference which may be far greater than our conceptions can stretch. If the college—which is to say the individuals making up the college—is authoritarian with students, students can hardly be expected not to be in turn arbitrary with other people.

Second, the authoritarian attitude defeats its own ends. If the individual is to develop fresh organizations of ideas and behavior which are of significance to society, he must have freedom to experience and to experiment. The concept of a society in which individuals can develop implies food on which growth can be nourished. College, occurring at an individual's formative stage, means chiefly a richer environment. Beyond efforts to prevent premature dead-ending of the growing process (and requiring engineers to take aesthetics may be an attempt to see that the process is not dead-ended) little can be done to force growth. It can be encouraged and guided but not demanded: to demand is to prescribe, and to prescribe is to limit the variety we are seeking.

Extending democracy to group action on the campus, through joint student-faculty planning of a community life that shall multiply advantages for all, can give students both the opportunity to work in a democratic relationship and the habit of working toward a larger life for others as well as for themselves. More than this, it can give them a practical method.

Whenever men are crowded together, traffic rules to avoid collision become necessary; this is one kind of planning. We are beginning

to see that another kind of planning is also desirable: the pooling of individual strengths to realize the kind of environment we want and to accomplish projects no individual could accomplish alone. Planning—both negatively, to avoid conflict, and positively, to increase opportunity—will be an increasing factor in our social order. Social planning is here to stay; the question is, planning for whom, by whom, and how.

Democratic planning—which looks to the advantage of all by consulting directly or by representing all the people involved, encouraging contributions from all, putting together the best ideas of the group to produce a stronger and better plan than any one individual can frame alone—is not desirable on merely sentimental grounds. Through it a richer and more interesting society can be created.¹

Teaching students what the democratic method is and encouraging them to practice it seem to Antioch realistic ways to impart ethical direction. And if a planned and practicing democracy on the campus has dangers in allowing a few students to learn to manipulate democratic machinery for their own ends, or in developing priggishness in an indiscriminating few, it has fewer dangers than a laissez-faire attitude toward campus living or a hortatory morality.

¹ Those who call democracy a counsel of mediocrity forget that ideas are of different kinds.

Great ideas in religion, to some extent in science, and almost wholly in the creative arts do come from individual minds. No committee could write *Hamlet* or the Sermon on the Mount. Purely intellectual formulations may differ slightly: the growing practice of group scientific research, for instance, and the way the ancestry of ideas can be traced suggest that brilliant minds tend to cross-fertilize one another. (The same thing may have happened to the artist or the religious leader. We know little about the processes or the products of the creative arts.)

Plans of action, on the other hand, are incomplete unless acted upon; and this entails willingness to act as well as the practicability of the action. The most brilliant idea of leadership—*vide* Wilson's League of Nations—is helpless unless it can be translated into terms of what people want and will follow. Therefore, even where expert opinion is involved, the group method of planning action may be the most efficient kind of planning, and it becomes an important technique in realizing the kind of society we are working toward.

Students are exposed to high ethical thinking in any liberal arts curriculum. Too seldom are they given a chance to put it into action.

Leadership

In passing along the controls of our civilization to selected young people, society wants technically trained persons to carry that civilization along; it also in a looser sense wants "leadership," which may mean both specialized technical advance and, more vaguely, an approach to a "better" order of things. It is with this second definition of leadership that educators today are concerned.

We do not know how leadership is produced. We can, however, distinguish several kinds of leaders. There is the strong man like Alexander the Great, in whom the compulsion to lead seems to spring from the vanity, the craving for power, or the psychological insecurity of the individual. Even if by chance a person of this kind gets into a "good" cause, the quality of his leadership by democratic standards is "bad." His need is to dominate, and he dwarfs the stature of his followers. In the long run he stultifies his cause by cutting it to one measure.

Of a different order is the leadership of the man who leads because he knows what his followers want, who can express their desires most fully and see most clearly how to achieve them. But even this kind of leadership is not enough. The great demagogues have succeeded because of a half honesty to the cause of the people they profess to represent and some ability to interpret their followers' point of view.

Leadership in a democracy must go further. The leader is serving not merely his own immediate group for their own immediate end, but the general welfare too. He is willing to serve within the group, doing his individual task as creatively as possible. He does not wish to dominate but to talk things out. He is the leader because he can get people's participation, because he can see and act most clearly, and because he is willing to be responsible. He is a great leader in proportion to the number of people he speaks for and his ability to get them to think in terms of the larger good.

When Lincoln was assassinated the South lost the one man who might have been able to persuade the victorious North to think in terms of the whole country.

The way to produce leaders at the college level in a democracy would seem to be to discourage the first type of leadership by re-educating the leader if possible and certainly by re-educating his constituents, and to promote the third type of leadership by offering specific opportunities for it to develop. At Antioch, Community Government with its group planning is a natural place to develop and practice leadership. Because of faculty participation Community Government can also provide an evolving concept of what good leadership, not merely skillful leadership, means. Antioch's concept of "good" leadership—leadership that works toward richer opportunities for all individuals—is not so hard to apply in a small group as in a large, and one of Antioch's hopes is that, after the experience of working in Community Government, students will find it easy to assume leadership and support existing good leadership wherever they find it.

An example of how each element in the Antioch plan tends to become an aspect of every other element is the relationship between leadership and the work experience. A potential leader may fail because he has little contact with the so-called "common man" he is proposing to lead. The work experience at least exposes the Antioch student to a world different from the typical middle-class world of college students in general, and this exposure occurs when he is already working with concrete problems of leadership in the College community.

Freedom and Responsibility

There remain three important questions which have to do with achievement, motivation, and morale for a democratic society. The first is: If helping individuals arrive at different kinds of achievement is one of the goals of education, how can we be sure these differences are meaningful and not mere idle variations for variation's sake? The second question is: What motivates the individual

to grow, and how can he know whether he has achieved up to his individual capacity? The third is: Where does use of freedom cross over into abuse of freedom?

The Economy of Differences. We have already said that one of the strongest arguments for democracy is the richness and variety of life it offers. There is no reason, however, why variety should mean anarchy. Individual differences are set within a common framework of natural laws, which men may disregard only at their peril, and of social customs and conventions which represent in part the accumulated wisdom of the race.

Antioch has already expressed its loyalty to the idea that this common framework of natural law and social experience (including what art, psychology, and religion can tell us about human nature) should be part of the education of every individual. He would then be aware of the limits within which he and other men are tentatively expected to operate—tentatively, because our ideas of natural law are subject to change and social patterns alter as conditions alter.

Within this general framework, helping individuals to build lives based on the honest differences which spring from variations in biological heritage and in experience makes for individuals solidly based on fact, hence happier and more productive individuals. Also, since we cannot make a priori judgments on the worth of individual contributions, promoting such differences gives society more patterns to experiment with and more chances at achieving excellence.

Standards of Achievement and Motivation for Growth. Whether the individual develops in honest accord with the "facts" of his own nature becomes therefore one standard of achievement. We know that there are differences not only of abilities but of temperament and that in the selection of a vocation these differences are often crucial. This is another reason why Antioch considers it part of the educational process to help the individual find the general vocational area most in accord with his temperament and his talents. A significantly higher level of achievement would result if

men and women in general could find vocations in which they would want to grow.

The difference between motivation in a democracy and motivation in an aristocracy or in a purely competitive society is that democracy rules out the will to achieve that springs from a sense of boastful superiority or from a craving for power without regard for others. Beyond the impulse to achieve full stature and to express one's being which has long been a fundamental drive in Western civilization, a democratic society must develop a new code of duty and of responsibility. The aristocrat may arrive at achievement because his superiority as he sees it obligates him to do so; in a democracy men must learn to achieve because the constructive achievement of any man adds to the dignity and opportunity of all men everywhere. In a democracy men must feel that their work and their personal contributions are useful and socially valid. They must feel individually important in a co-operative venture which widens out to include ultimately the advancement of the human race. This concept of the individual and his relation to the group can become a compelling impulse toward achievement. Through an organized educational purpose and through community life Antioch is attempting to build such motivation among its students and its faculty.

Responsibility. Group motivation to achieve is closely connected with group responsibility not to abuse freedom.

Society supplies in the police a crude measure of individual responsibility and minimal individual behavior. For the college level, which might be called the spearhead of democratic advance, this is not enough. It is not enough, either, for the majority of our citizens. Most men live above the minimum level, and society progresses ethically in direct proportion as men achieve standards of behavior that give to others opportunities for ethical behavior.

Antioch feels that a sense of individual responsibility needs to be supplemented by an active sense of group responsibility. A man is not only responsible for his individual actions; he is responsible for the level of action of the people he lives with. He is responsible

for seeing that other people shall live, under social and educational conditions which will allow them to maintain the group standard of behavior. He must contribute to the strong expectation that progressively more discriminating standards of behavior are to be lived up to; with the rest of the group he is responsible when sub-standard actions—hoodlumism, gangsterism, and the international lawlessness of the totalitarian state—threaten group well-being. In campus living and its approach to discipline, specifically, Antioch is trying to make this concept of group responsibility a habitual approach.

In another sense, group responsibility extends to such conceptions as academic freedom. Society tends to think of academic freedom in individual terms, as a matter between a man and his own conscience. If he is scrupulously honest with himself and the truth as he sees it, and if he is intelligent and competent in his field, he has a right, we say, to speak as he sees fit. No one can quarrel with society's insistence that a teacher, because he is in a position of intellectual responsibility, must meet these conditions in exercising academic freedom.

But academic freedom is more than an individual matter. The entire college has an obligation to be useful to society—to impart the best ideas and wisdom the race has accumulated to date and to encourage individuals to go further and contribute new ideas and new wisdom if they can. In our day the most useful task the college can perform for society is in surveying man and his society objectively, in the same spirit that science looks at natural phenomena. Academic freedom today is simply the obligation of the group to go ahead fearlessly with this social survey.

In this sense academic freedom is still rare among our colleges. There is always inertia, inability to criticize society because faculty themselves are too deeply indoctrinated in certain social dogmas to see or question them, fear of rousing opposition or incurring disapproval. As a result the burden of academic freedom has been laid on individuals, who must often pay for it a price that the whole group should pay, and who on the other hand have sometimes

used this freedom unwisely. Putting the responsibility squarely on the group for the right use of academic freedom would be to make higher education at once a more vital element in social reform and at the same time to raise the standards of wisdom and judgment in the exercise of this freedom.

* * *

To summarize: Antioch is committed to the increasing of human potentiality both in quality and in quantity. On the one hand it proposes to work toward this end by keeping the abstractions it teaches stubbornly related to facts, and on the other hand it proposes to teach young men and women in ways that will enlarge their own lives and make them effective agents toward a fuller, freer society. The effectiveness of these young people depends on their having been educated in emotional outlooks and attitudes as well as in intellect; on their possessing a general understanding of the world and of society and finding a specific and congenial way to contribute to it; on their standing in the democratic one-to-one relationship with other men and acquiring some skill in working with and leading other men in the framework of this democratic relationship; and, finally, in their working toward such a realization of their own potentialities and ethical relationships with others as will result eventually in more abundant life for all.

Chapter III



SELECTING STUDENTS

ANTIOCH would like to select as its students those young people who would benefit most by what it has to offer and be happiest in and fit most readily into the Antioch environment. These in general are the same young people who can adjust to the program of any good college and make a success of their work. Antioch does not look for one particular type of student: the program has room for a wide range of temperaments and interests, and growth along individual lines is encouraged.

The basic prerequisites for success at Antioch, as elsewhere, are intelligence, integrity, and the ability to be educated—along with enough health and common sense to hold the student together and see him through. The work-study plan calls for students who are above the average in health, judgment, and the ability to shift gears. The College is not fitted either in program or finances to deal with the emotionally unstable who require special aid.

The program, however, is adapted equally to those who have made a vocational choice and those who are still undecided or interested chiefly in getting a liberal education. Since the co-operative plan is a means both of vocational exploration and of general education, it is not itself a specializing factor in the selection of a student body.

If a college is to be closely related to the society it serves, its stu-

dent body should be representative not only of the range of individual temperaments but also of the various cultural and economic groups within that society. Here Antioch tries to include as wide a range as possible in the economic background, geographical distribution, race, and creed of its students. One of the commoner limitations of student experience in small schools is that the students all come from the same general type of home and from the same limited geographical area. To combat this tendency, if two students of moderate ability apply where only one can be accepted, other things being equal Antioch will choose the student from the locality from which it has the fewer number of students.

Selectivity comes before representativeness, however. No outstanding student is turned away from Antioch for any reason but the lack of a bed to put him in, because the main concern of the College is to get able students.

There is also the limiting factor of finances. Although the Antioch program is of considerable help to students of limited means, many otherwise acceptable candidates are refused because they do not have even the minimum necessary. This is one of the major defects in the American system of higher education; Antioch's attempt at a partial solution will be discussed later in the chapter.

How Students Are Admitted

Securing a student body for Antioch is the business of the director of admissions and the admissions committee. The College has never employed field agents, partly because it is College policy to explain Antioch to prospective students rather than to "sell" it and partly because the College wants a student body from all over the United States and other means of providing students with information about the College are much less expensive. Nor has the College ever employed freshman scholarships on any wide scale. What money it has spent in this way has been used to bring to the college a few able students who otherwise would not have had the money to go to college at all.

Antioch has therefore eliminated at the start many of the re-

cruiting problems that some institutions face; its problem, in fact, is simply to acquaint would-be students with the Antioch program, which may be hard to understand at first encounter. Accordingly the College has employed national publicity and direct mail. Its co-operative work relationship with influential employers and the reports of enthusiastic students and alumni have also spread information about the College and thus reached many potential Antiochians. Antioch alumni to date, however, have been a better source of propaganda than of supply, since most of them are still too young to have children ready for college.

The two things about Antioch that attract most students are the work-study plan and the democratic group life of the Antioch community; the required-course program which introduces students to the principal areas of knowledge probably comes third. When, beginning about twelve years ago, comparative results in nation-wide achievement tests showed that Antioch students ranked high in scholarship, there was a noticeable improvement in the average quality of applicants for admission, especially in that of women.

Once an inquiry about Antioch has turned into an application for admission, it is passed on by the admissions committee, composed of six faculty and two student members. The same members of the faculty usually serve on the committee for several years in succession, so that a good deal of experience and judgment accumulates within the group.

Each applicant must fill out an application blank, submit grade transcripts, furnish references, take a psychological test, write an autobiographical sketch, be rated by a physician, and if possible be interviewed.¹

It is the business of the admissions committee to bring all this information into focus and discuss the application as a whole. No one factor by itself, except lack of integrity or insufficient health, will reject any applicant; he is accepted on the basis of the total picture.

¹For a detailed list of the information required from each applicant, see Appendix A.

A lack in one area may be balanced by strength in another. We are therefore both more rigorous and more flexible in our admissions policies than many colleges, insisting as we do on the fundamental character and ability of the applicant rather than on fixed requirements. Indeed, an occasional person may be accepted who has not finished high school or in some other way has an unconventional preparation for college. Nor does Antioch require entrance examinations or Regents' examinations.

At least three and sometimes all the members of the committee read the material submitted for each student and rate him. Where the applicant is unanimously rated acceptable or is clearly unacceptable, he is not discussed by the committee. Only those applications in which there is some question about the student come up for discussion, and all such doubtful cases are discussed until the committee reaches a consensus.

In pre-war years, with an enrollment of approximately 750, Antioch admitted around 230 new students a year (freshmen and transfers). The College normally receives applications from two to three times more students than it has room for. The proportion of men to women is slightly less than 60 to 40; admissions trends have been toward an increasing number of excellent women applicants, so that the College has been able to select its women with especial care.

Mention has already been made of Antioch's need for students above the usual college average in balance and all-round ability. In meeting this need the admissions committee could stereotype the student body by selecting extroverted Horatio Algernons and budding Supermen. Antioch is aware of this danger and tries to offset it in two ways: by making its program attractive to a wide range of young people, and by stressing as criteria of admission only those fundamentals of character, health, and intelligence that many different kinds of people may possess. In general around 70 per cent of Antioch's admissions are clearly acceptable students who as far as the College can see have all the necessary qualifications for success. Among the remaining 30 per cent—the students discussed by the

admissions committee—it is Antioch policy to take a chance on admitting some borderline people who, if they adjust, may have an unusual contribution to make.

College Preview

Some of the comments made by the members of the admissions committee are interesting in their ability to see a student's strengths and weaknesses and to predict his Antioch career.

Hunter, for instance, was a clear acceptance. He was a boy of good ability and personal quality, and the committee had no hesitation about him at all. "He has faults," one of them noted, "variously described as 'being critical,' 'sharp-tongued,' 'argumentative,' 'impatient with others'; but they are the faults that grow out of superior ability, and they can be dealt with. Good caliber." This was an accurate prediction. Hunter's critical attitude cost him election as community manager in his senior year, but he learned from the experience and was one of the ablest and most promising students of his graduating class.

Sometimes the committee sees real trouble ahead. Phillips had a good background and a good record, but something in his autobiographical sketch made two experienced committee members uneasy. "Highly emotional but has quality," one of them wrote. The other: "He might turn out all right but he might be a terrific problem too—probably the latter." After discussion it was decided to take a chance on Phillips, and during his first year he did well. Then the latent instability came out. He became convinced he should be a great inventor, neglected his studies, and spent the nights in abstruse "bull sessions" on scientific problems. By Christmas he had to drop out and return home because of health.

Frequently, however, the committee's "risks" come through. Chandler was recognized by one member as "a capable student in some subjects; sensitive and not vigorous." Another reader noted, "I have rated him low because I think he will have problems of adjustment. He is shy and sensitive, has not taken much part in sports, and is a lone wolf. He finds difficulty in concentrating and

is a dreamer. Can we pull him out of it?" Chandler's academic career was not a smooth one; he changed his field of concentration twice and then went into a different kind of work on graduation; he was never "group-minded" or active in community affairs. Yet he had unusual personal quality, with taste and artistic perception, and he made an excellent contribution to the community in dramatics and art.

Once a student runs this gauntlet of opinion and enters Antioch, the information which admitted him is sent to the student counseling office and becomes the basis for his student folder, which is confidential and reserved for the use of his faculty adviser and College officials. Information that is not confidential is abstracted in brief form on his central records card, upon which goes, in time, the essential information about his Antioch progress—courses, grades, work reports and employers, community activities, and so on. This card provides a brief summary of all the objective evidence about a student and his progress in Antioch and is invaluable to any member of the faculty or College staff who needs a frame of reference in order to deal with him intelligently.²

What We Get

Antioch probably spends more time and effort on selecting students than do most colleges. What do we get in return? What Antioch employers think we get is described in a later chapter, but some factual information about these young people should help to fill out the picture. The entering classes of 1935 through 1939 may be taken as a convenient pre-war norm.

Geographically Antioch students come from nearly every state in the Union. During these particular years they came from every state except Arkansas, Idaho, and South Carolina. (Antioch has several times been rated among the most nationally representative of our colleges, notably by C. R. Foster of Rutgers University, who in the *New York Times*, May 31, 1931, reported that "only ten colleges and universities, three of which are institutions for women,

² For a sample form of the Antioch central records card, see Appendix B.

in the United States may be considered truly national institutions. . . . Antioch has the most ideal distribution of students.") New England furnished a tenth of the student body; the Middle Atlantic states a third; the North Central states, excluding Ohio, a fourth; Ohio a fifth. Not quite one student in ten came from the South; one in twenty-five came from the West (Antioch wishes both these figures were higher). Approximately one student in a hundred came from United States territories or from foreign countries. The twelve states furnishing most students were Connecticut, Illinois, Indiana, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, Pennsylvania, and Wisconsin.

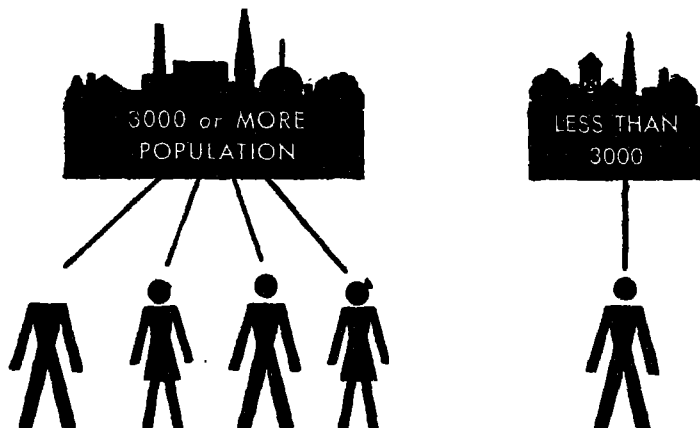


WHERE OUR STUDENTS COME FROM

Approximately one-fifth of our students come from farms or towns with a population of under 3,000. For the sake of representativeness this figure too should be higher.

Before the war nearly half the student body claimed affiliation with the Methodist, Presbyterian, Episcopal, Congregational, and Baptist denominations. Another 11 per cent called themselves "Protestant." Three per cent of the students were Roman Catholics,

three per cent Christian Scientists, two per cent Friends, and seven per cent Jewish. Ten per cent said they had no religious preference; four per cent were uncertain or did not give a preference. Altogether, over thirty different faiths, denominations, and sects were represented.



RURAL-URBAN DISTRIBUTION

We do not have direct data on the *economic standing* of the parents of Antioch students, but we do have information on the occupation and education of both father and mother. The evidence suggests that 80 per cent of Antioch students are drawn from the business and professional groups. Half the fathers are in business; nearly a third are professional men. Trades and services account for less than a sixth; five per cent are farmers. Antioch is obviously not so representative in the latter two occupational areas as we would like to have it.

Nearly half the fathers of this 1935-39 group had had some college training; an additional quarter had gone to high school; a tenth had had grade-school training only. One in seven had been technically trained, a few in the trades but most of them in advanced technical

institutions. Sixty-three per cent of the girls from these entering classes who remained at Antioch to graduate had fathers with some college training, whereas only 40 per cent of the men graduates and 45 per cent of all the non-graduating students from the same group had fathers who were college men.

A third of the Antioch mothers in this group had had at least some college; a little over a fourth were high-school trained; a tenth

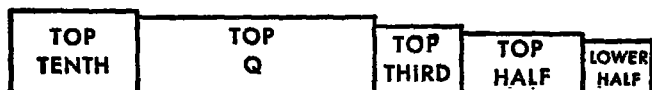
**BUSINESS****PROFESSIONS****SERVICES AND TRADES****AGRICULTURE****OCCUPATIONS OF FATHERS**

had gone through the grades only; a fourth of the mothers were technically trained. Of the girls in this group who were graduated, over a third had mothers who were or had been teachers. Only seven per cent of this total group of mothers (in pre-war years, of course) had done or were doing factory work, housework for others, dress-making, and so forth. A fifth had been in business; a sixth had

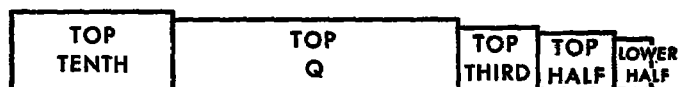
been professional women other than teachers; 28 per cent had taught. Between a quarter and a third had never worked.

Academically Antioch students stand high. Before the war a third of the women and nearly a fifth of the men had been in the top

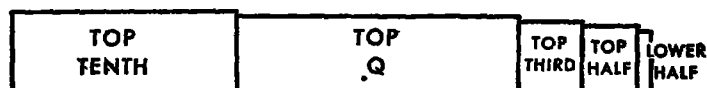
MEN ADMITTED



MEN GRADUATED



WOMEN ADMITTED



WOMEN GRADUATED



STANDING OF STUDENTS IN HIGH-SCHOOL CLASSES

tenth of their high-school classes. Another 35 per cent of the men and 45 per cent of the women were below the top tenth but in the top quarter of their high-school class.

For Antioch graduation, high-school rank is probably one of the best single predictions. Nearly 70 per cent of the students admitted

from 1935 through 1939 were ranked in the top third of their high-school class or higher, and this group furnished proportionately twice as many graduates (among the men, at least) as did the group below the top third. As might be expected, those from the top tenth of their classes furnished proportionately the greatest number of graduates. Only 14 per cent of the women admitted in 1935-39 were below the top third of their high-school class.³

New students arriving at Antioch are given a battery of American Council on Education achievement tests, which are given annually to several thousand national college sophomores. Antioch freshmen are rated in terms of the national sophomore norms, and though the tests do not affect admission they are used as the basis for academic counseling and are another check, besides high-school rank and grades, on the scholastic preparation of entering students.

On most of these tests the Antioch freshmen, with no college work behind them, are within easy hailing distance of the sophomores in the national group and frequently surpass them. In vocabulary, for instance, the 1935-39 Antioch freshman medians were 60, 55, 58, 57, and 68 as compared with the national sophomores' 50. The contemporary affairs test yields Antioch's consistently highest score, with the Antioch freshman median running from the 59th national sophomore percentile in 1935 steadily up to the 76th in 1939. Also the Antioch freshman scores are outstanding in general science and in history and social science, and they are generally well above the national sophomore median in fine arts. Antioch freshman scores are a little lower than national sophomore scores in literary acquaintance, spelling, and general mathematics.⁴

Antioch freshmen have always stood well on the Ohio State

³ Graduation figures for these years have been appreciably affected by the war, since many of the men entering in 1938 and 1939 withdrew before the end of their course to go into military service.

The trend is toward an even higher percentage of Antioch students from the top tenth and top quarter of their high-school class.

⁴ The comparative standings of Antioch freshmen and national sophomores on eight of the American Council on Education tests in 1936-40 are charted graphically in Appendix C.

psychological test. From 1935 through 1939 the Antioch median fell at the 85th, 89th, 77th, 76th, and 77th percentiles of the total college freshmen taking the test. In 1942-1944 the Antioch medians again climbed to the 80th, 83rd, and 80th percentiles of the total group.⁵

The age of Antioch students does not differ significantly from that of students at other colleges, except that since the course is ordinarily a five-year course (one year in full-time study and four on the alternate work-study plan) Antioch seniors are a year older on graduation. There is no sizable group of either younger or older students, though during the next few years the proportion of older students will probably increase for a time because of returning servicemen.

Antioch has a low proportion of the obviously physically handicapped, who would have some difficulties under the co-operative plan. Here, however, the question has often been one of the student's own adjustment to his limitation rather than of the limitation itself; the College recently, for instance, graduated a deaf boy, who did excellent work on his co-operative jobs in plant breeding and led a normal campus life.

Antioch has never investigated the politics of incoming student groups, but they can probably be inferred from the students' home backgrounds. Most of the students have been active in high-school extra-curricular affairs, and many of those who did not participate failed to do so because they lived too far from the school or had to work.

Some Admissions Problems

The chief concern of any admissions committee is to select a student body suited to the school in question. How well do we do this at Antioch? It is impossible to say. *

As nearly as we can estimate, between a fifth and a fourth of our entering classes withdraw at the end of or within their first year, some for financial reasons, some because of low scholarship, some

⁵ A chart of Antioch freshman standing on the Ohio State psychological test appears in Appendix C.

for lack of general adjustment. The financial withdrawals are easily discovered, but it is difficult to sort the others out; often low grades are a lack of adjustment rather than of ability.

Why some students fail to adjust we do not yet know. The situation into which the new student comes is of course fairly adult—a full curriculum, a campus life in which he must take the responsibility for his own conduct and participate as a citizen, and (if he is also on the co-operative plan his first year) a job. The factor of temperament may also be involved. We have already indicated how the admissions committee tries to screen out the few unstable applicants who will obviously be unable to adjust; but so far, if in ordinary good college material there is some mysterious factor x which predicts adjustability, the committee has not been able to find it. Within the near future Antioch hopes to embark on research that may give a better idea of temperament and its role in college success; but our findings will be less likely to influence our admissions policies than our counseling procedures. A community which can adapt itself to a variety of temperaments may be richer in human resources than one which too rigorously selects its types.

Lack of finances still bars too many capable students from attending college—a fact with which American higher education has yet to grapple. A democracy flourishes both materially and spiritually in direct proportion to the development of its human resources; common sense alone would point out that college should be available to all who can profit from it and not merely to those who can afford it. In the United States, however, only about half the potential college material seems to get there—both from lack of money and from the concomitant lack of desire.⁶ Poverty, the inertia of poverty, and a certain anemia in higher education itself which fails to appeal to these young people as something worth working for—these constitute the larger problem that American society and American education together have to solve.

⁶ On this score it will be interesting to see whether the G. I. Bill of Rights will succeed in writing educational history at the college level. A careful study of *which* young people are taking advantage of it ought certainly to be made.

Within this framework we should like to sketch briefly the way Antioch has tried to work out its individual policies. As a small college without extraordinary endowment but one that wants to make its program available to gifted young people irrespective of pocketbook and yet keep its standards high (which means paying enough for excellent teaching) Antioch offers the following aids:

(a) Though Antioch's tuition is about the same as in the best private colleges, the total annual cost of attending Antioch is more nearly the cost of attending a state university. The co-operative plan of work and study operates in two ways here:

(1) Students support themselves at least while on the job and thus for half a year are self-sustaining; college board and room bills are for 20 weeks instead of 32 or 36. Frequently, especially in their upper-class years, students can save money toward their own expenses. What they earn is often an appreciable help, even though the student cannot by this means "work his way through" Antioch and pay all his college bills.

(2) By interpolating work periods between study periods and thus spreading out the periods of residence on the campus, students can come to Antioch who have a small steady annual sum to apply toward their education but lack lump cash resources.

(b) For the traditional scholarship plan of awarding lump sums Antioch has substituted a tuition reduction plan somewhat different in principle. This plan reduces the fee by *the difference* between minimum cost at Antioch and what the student can afford to pay, thus equalizing the opportunity of attending Antioch between students who have ample funds and those who do not. Tuition reduction applies both to entering students and to students who have already started their Antioch career and have demonstrated that they can profit from it. The College wants to admit and retain students of good ability whose financing is precarious. The number of students who can be helped this way, however, is small, and this method is a totally inadequate approach to a serious national problem.

We have considered the geographic and economic representative-

ness of the student body; another problem of representativeness is raised by the admission of racial and cultural minority groups. In a democracy all groups must learn to live side by side. From the days of Horace Mann, Antioch's tradition has been to admit all students without reference to race, color, or creed, and to this tradition the College still adheres.

Antioch takes the position, however, that the College will in the long run be more useful to society if it maintains a representative social group on its campus and lets all students shake down to some sort of mutual tolerance there, than if it admits any minority group in numbers that are disproportionate to that group's representation in the country as a whole.

Over two-thirds of our students, as we have said, are clearly acceptable on the score of both ability and personality. The remaining third of the student body, however, offers some chance to redress lack of balance in "representativeness," whether geographical, economic, racial, or cultural; it is in the selection of these students that the factor of representativeness is given paramount importance. This principle of the desirability of a representative student body has led the College in recent years to establish scholarships for Negro students and may in the future lead Antioch to seek more foreign students also, in order to include in the College community not only our own culture but other cultures as well.

Accreditation and Size of Enrollment

Students interested in Antioch naturally ask about its accreditation. Antioch is accredited by the Ohio College Association and the North Central Association of Colleges and Secondary Schools, and is approved by the Association of American Universities. Its alumnae are eligible for membership in the American Association of University Women.

Antioch plans a slightly increased enrollment in the years to come. Enrollment and effective size are important questions in the policy of any institution. Because Antioch has preferred to devote its resources to quality of instruction and to individualize the program,

it has always held its enrollment down. For several years past the limit has been 750, which under the work-study plan means a maximum of 475 in residence at any time. The College has now decided to increase the resident group to a maximum of 600 and the total to 950. The reasons for the proposed change include: (1) getting more efficient use of its faculty, which numbers one hundred and could handle a little larger student body; (2) satisfying the faculty with a better distribution between under-class students and upper-class students (the tuition reduction plan should help retain more of the advanced students) and thus getting more adequate discussion groups in advanced courses; and (3) having more upper-class students for off-campus placement and advanced jobs. We cannot be sure in advance with what size of student body the Antioch curriculum and its many field outlets will operate best—only experiment can tell. At present the faculty believes that a slightly larger enrollment will work better than the one we have had, without losing the advantages of a relatively small resident student body. Antioch is searching not for "bigness" but only for its most efficient size.

Chapter IV



THE COLLEGE AND TOM BROWN

ANTIOCH COLLEGE believes that it is offering significant experiences—academic, job, and extra-curricular—to students. It is not Economics 181 but Tom Brown who goes out into the world, and it is with the Tom Browns that the College must deal.

The student coming to Antioch is confronted with a variety of possible experiences, of choices to make and responsibilities to shoulder. Certain academic choices are indeed prescribed, and certain minima of credit-hours and of conduct are set. Over and above these prescriptions the student is allowed a wide range of freedom. How he shall plan his time, what activities he shall engage in, what field of work he wants to explore, and what jobs he wants to try are left up to him. Moreover, the question of why he is going to college and what he expects to get out of it is raised with him not only at admission but again in his first semester of study, and periodically thereafter until he is graduated.

Believing, as Antioch does, that individual differences are as important as "common ground," the College feels that it would be wasteful to abandon the student to sink or swim as best he may. On the other hand, too many choices cannot be made for him. In the last analysis, responsibility for a student's education must rest on the student himself or else he will not be prepared to assume responsibility when the time comes that he must do so. The middle ground

would seem to be guidance, making help available in some systematic way, so that students can learn to choose their own path in the light of the questions and values which an experience wider than their own may suggest to them.

If help of this sort is to be effective it cannot be confined to any one "system" or relationship. Any member of the faculty, at any time, may find himself performing this service for any student. Any sort of natural counseling or learning situation may arise—a chat about a course, for instance, or work together on a Community Government committee, in which the instructor may be in a position to offer a very real kind of education in choices and values, if the time is ripe and he is alert to the possibility. Employers often help students in just the same way. Guidance is a successful method with students only in so far as the underlying attitude of the whole faculty is one of interest in the individual and his problems and of desire to see him grow to the extent of his capacities.

The Advising System

General good will, however important, is not enough. Antioch also makes an organized attempt to see that help is available when needed. Each student therefore has a *faculty adviser* who counsels with him about his academic choices and goals and is interested in his total personal adjustment and aims, and a *personnel adviser* who helps the student select the off-campus experiences which will contribute to his personal growth and to the choice of a general field of work. In addition, new students live in the dormitory with *hall advisers*, carefully chosen and trained upper-class students who give them a good deal of help in making the day-by-day choices in campus living. The College also provides *special counseling services* in such areas as health, religion, personal and social adjustment, finances, and so forth.

The work of the personnel adviser will be more fully discussed in subsequent chapters. Here it is enough to say that some of the student's most important decisions are likely to be made through the counseling that is an inevitable part of the co-operative work plan.

The personnel advisers not only try to find out what work the student is seriously interested in and fitted for as a life career and to suggest new possibilities to him, but they also help him plan his academic work in line with his work interests and evaluate his abilities through performance on his jobs—experience that may reveal personal limitations or lack of adjustment as well as vocational aptitudes. This is a particularly “live” faculty-student relationship because it deals with situations demanding immediate and conspicuous choices, and because students can accept with more objectivity the verdict of the outside world. It is much easier, for instance, to discuss with a student his lack of neatness and careful workmanship as something that has been mentioned by an employer than as something aesthetically or academically undesirable.

The dean of students is the principal administrative officer in charge of students’ on-campus programs, and associated with him is an assistant dean. One of these deans is always a man and the other a woman, but their responsibilities are divided functionally rather than on the basis of sex. One of them may supervise registration and watch academic progress, and the other may administer housing and student finances. In boy-and-girl cases the deans may work independently or together, but each dean has full jurisdiction in counseling both the boy and the girl.

It was in 1939 that Antioch discarded the titles “dean of men” and “dean of women” and put its administration on the functional basis. Although names are not things, they influence people’s thinking, and Antioch’s endeavor was to get away from the paternalistic and disciplinary connotations of the old titles and make sure that all students received consistent treatment in any single area—such as scholarship aid, for example—instead of handling the men in one way and the women in another.

Faculty Advisers

To make all the faculty aware of the students as individuals and to ensure that all share equally in all parts of the Antioch program, the College arranges that practically every member of the faculty

shall also serve as a faculty adviser. The adviser might be called the representative of the College as a whole to the student as a whole. It is the adviser's job to help reconcile the needs and interests of the individual with the opportunities offered by the College and the requirements it sets for attendance and graduation.¹

Members of the faculty may advise upper-class students, new students, or both. There is some difference in the needs of these two groups, although they tend to overlap. The chief difference is in maturity. The older students have made many of their adjustments and are better acquainted with the resources of the campus. Underclassmen need to learn how to assume responsibility for themselves and what the opportunities are from among which they can choose.

On arrival a student is assigned to a faculty adviser, but after an initial period he may change to one of his own choice. Ordinarily a student stays with this under-class adviser until he is ready to enter his field of concentration. He then may become an advisee of the chairman of his department or of one of the teachers in his field.

Advisers of new students assist the student to choose his course of study; they try to help him make a good personal adjustment to college living and to find himself in the growth of life purposes and a career. If the student seems to have difficulty with his studies, the adviser may go into consultation with the dean or the student counseling committee; if the student does not fit in acceptably with the group, the adviser may work with the chairman of the community relations committee and other College agencies handling such problems. Obviously it is desirable for the faculty adviser to keep in touch both with the personnel adviser, who helps with job selection and incidentally with the academic choices which the jobs entail, and with the student hall adviser, who is especially concerned with the individual's social adjustments.

The object of faculty advice and of the whole counseling system is to broaden the student's perception of the world, to stimulate him to want to take advantage of the opportunities for growth the

¹The materials required from applicants for admission and requirements for graduation are listed in Appendix A.

College offers—and then to help him help himself. The aim is not to smother him with advice, however excellent it may be, but to make him progressively able to make his own decisions. At regular points in his college career the student is asked to appraise his own motives and evaluate his own performance. This habit of realistic self-evaluation is one that the College hopes will stick.

The Tools of Counseling

When the Antioch faculty adviser first encounters his freshman advisee he is armed with more than good will. He already has considerable information about the student. This original information, as already explained, consists of personal data about him and his family; some idea of his background, interests, aptitudes, likely difficulties, health; and the American Council on Education and other achievement and aptitude tests given to him when he enters.² These tests are administered and scored at Antioch in the first few days of the new student's sojourn, and the results are available to both adviser and student at the time of his first registration.

In line with Antioch's policy that students should learn to appraise themselves, no test score is kept from any student; it is always, however, interpreted to him by his adviser or some other competent person. Looking at the test profile together, the student and his adviser jointly plan the first academic program. Perhaps the student shows a high score in English. If he is especially interested in writing he may be advised to take some sort of writing course; if he is not he may decide to substitute another study instead. If his history and social science background is low, he may look around for an extra history course as an elective or start his general requirement promptly in that area. Which of the general-required courses he takes and to some extent in what order he takes them are determined by his initial "profile" on these test scores as well as by his general interests.

As the weeks go on, the adviser acquires more data. Comment on

² For a list of the tests given to all new students on entrance, see Appendix A.

all new students is asked of instructors in mid-course reports; these comments are passed on to the adviser and discussed by him with the student. A major requirement in the orientation course which all freshmen must take is the College Aims paper. Here the student is asked to evaluate himself and his experiences to date under the headings of personal and social effectiveness and ethical, religious, or philosophical development, and to arrive at some idea of what he wants his college experience to do for him. In a second part of the paper he is asked to pick the general vocational area most interesting to him to date and to discuss his qualifications for it and his idea of how he could build a satisfactory life around it.

These questions are admittedly difficult ones, and twenty-four out of twenty-five freshmen do not produce anything remarkable by way of result. The real value of the paper lies in the habit of mind it encourages. Antioch practice as well as theory is against drifting.

As the student's Antioch career goes on, a good deal more information becomes available about him, which needs only to be mentioned here: his course grades, and the comments of his instructors; his records on the achievement examinations, to be discussed in the following chapter; his employer ratings and personal evaluations of his co-operative job experiences (see Chapter VII); his participation in Community Government activities and his ratings by fellow committee members and the community manager (see Chapter IX); information about his health, his finances, and his personal characteristics. Much of this information that is not confidential is put down in brief form on the central records card,³ where it is available to any member of the faculty who needs to know something of the student's background and achievement.

The Counseling Relationship

The actual relationship between student and adviser is fluid and individual, varying from adviser to adviser and with the same adviser from student to student. The College has worked out no uniform counseling approach with its advisers; no adviser can achieve equal

³ See Appendix B.

success with all students, and—since the time pressure is frequently great—Tom Brown may get short shrift just when he needs help most. The system is admittedly imperfect. We think, however, that on the whole it does work and that it is on the right track. It can be improved, because the premise is healthy. The premise is that fundamentally, as we have said, the student is responsible for his own education and that the function of counseling is to help him assume that responsibility with increasing intelligence and effectiveness.

Thus at Antioch the paternalistic, dictatorial type of relationship does not thrive. Antioch students are given too much freedom in general, and it is too easy to change counselors, for a man who dictates to his advisees to retain many of them for long. Advisers tend to learn that they cannot make decisions for students. When they have pointed out the pros and cons, their responsibility stops.

Also, counseling as an idea does not have to be "sold" to students. Students want it and will seek it out—from their official counselors or from another member of the faculty with whom they feel more comfortable. Though students may sometimes not get help at the time they need it, those with any initiative do not lack for counseling relations.

Probably one of the greatest gains is that faculty advisers carry over from their counseling experience an interest in the individual students which, as we have suggested, colors their teaching and student relationships generally. Thus any campus situation that arises, any student-faculty contact where circumstances and good taste warrant it, may become a learning or a counseling experience.

The Campus Setting

Antioch's theory and practice of student responsibility has to be understood in the larger frame of campus living, and that in turn is conditioned by the over-all necessity of the co-operative plan.

Sending students out on jobs which may be a thousand miles away obviously means having students on whose responsibility and integrity the College can rely. Antioch believes that the way to turn

comparatively immature young people of seventeen or eighteen into mature, responsible members of society is neither by minute regulation nor by *laissez faire*. Students could not well be sent from a rigidly regulated campus into the complete freedom of their jobs, and they would not return to such a campus gracefully. Nor, if the College claims to be an educational institution, is the answer to abolish all control on the campus. Antioch has therefore tried to create a campus setting with a minimum of rules imposed from the top and with the maximum of group pressure towards orderly, responsible living. This kind of control seems most conducive to the growth in self-control and personal responsibility that can be carried over into the job both during the college years and after graduation.

Group pressure at Antioch centers around a core of broadly stated "community regulations," which have been framed not by the administration but by representatives of the whole community. There are perhaps ten of these regulations, concerning the care of community property, the closing of living quarters to members of the opposite sex, common-room hours, use of alcoholic beverages, overnight absence from the campus, fire and automobile regulations, and so forth.⁴ There are no "women's rules" as such.

The reasons for the comparatively small number and the simplicity of the community regulations are several. In the first place, these regulations are intended as the necessary minima required in campus behavior, not the norm. Individuals are expected to work out their own standards of responsible and orderly living within these limits but at levels which may be progressively more mature.

In the second place, many of the regulations suggest attitudes that are positive and can grow. For instance, the regulation which provides that he who damages College property must pay for it is so worded that the student can develop a whole attitude of responsibil-

⁴ The wording of some of these Community Government regulations may be interesting. The first eight are given in Appendix A; the remaining two concern the College fire regulations and automobile regulations (Antioch students may own and operate automobiles).

ity and consideration both for other people's physical property and for other people's intangible rights.

In the third place, along with the concept of student responsibility goes the concept of good will. It is assumed that the student wants to do the right thing—that he wants to be honorable not only in the classroom but in other situations as well. Thus the community regulations are guideposts rather than a fence. The Antioch system could not work except on the assumption of good faith.

In the fourth place, regulations do not grow out of indefinite situations. Half of their value is achieved when they are arrived at by the whole group, students and faculty together, to meet specific problems of conduct. Perhaps there has been some drinking that is obnoxious to the majority of the group and seems to represent an undesirable drift. Through the community relations committee of *Community Government* the whole group goes into action. At hall meetings and in assembly the specific problems are discussed. The opinion of the whole campus is systematically canvassed. If sentiment warrants such action, the regulation is rephrased. But in the process an immense amount of education has gone on. Both students and faculty have become aware both of the particular regulation and of the concrete facts that regulations are based on. They become aware that drinking, for instance, is not an individual matter but has group bearings—in public relations and in influence and social pressure.

This approach to the problem of conduct is gaining in momentum; an annual re-examination of all community regulations, with the group education and fresh agreement that re-examination entails, is becoming standard practice. It is also beginning to be felt that perhaps the faculty advisers should assume a more positive group part in the social counseling and education than they now take as individual community members or in individual counseling situations.

While in one way, then, the Antioch campus offers a good deal of freedom to the individual, there are limits to this freedom. There is a line which a student cannot cross if he is to be tolerated by his group. And if he cheats or proves unreliable in various social situa-

tions he will inevitably come up, not for discipline, but for re-education if re-education is possible. Antioch has abandoned the concept of discipline as punishment. Students are not "kicked out"; there are no "probations" or "dishonorable dismissals." Students may indeed be asked to leave (this power lies in the student counseling committee of which the dean of students is chairman) if they cannot meet the community's minimum standard of reliability, but every effort is made to help them meet this minimum before final action is taken.

Defining regulations and educating the community in what they mean are the responsibilities of the committee on community relations; working with individuals who do not seem to have adjusted to the social situation is the function of the hall presidents, the community manager, the chairman of the community relations committee, and the dean of students. The attempt is to solve minor offenses by group pressure as far down in the scale as possible. If the offending individual does not respond to direct approach by the member or members of the community who are disturbed by his conduct, the matter is taken to the hall president or hall adviser. If these persons are unsuccessful, the case is brought to the community manager (a student), the chairman of the community relations committee (who may be either faculty or student), or the dean of students (representing the faculty). Working separately or as a committee, they attempt to show the student the larger consequences of his actions both for himself and for the group.

That this method is successful is shown by the general level of student maturity and responsibility attained. It is sufficiently high to allow Antioch's experiment in group living to continue and to grow. The unreliable individuals in the community are as conspicuous as the British redcoats were at Bunker Hill. And that education is an efficient way to deal with infringements is shown by the fact that among the students whose conduct comes up for discussion, only two to four a year are finally asked to leave Antioch because of behavior problems they do not seem to have the ability

or inclination to solve. A far greater number of individuals who may get into fairly serious difficulties are worked with and enabled to make the necessary adjustments.

Hall Advisers and Special Counseling Services

New students coming to Antioch live in groups of about twenty to twenty-eight in the College dormitories, which are known as "halls"; in each hall are two upper-class students serving as hall advisers. These students have been selected for their interest, their desire to help, and their general balance. The hall advisers not only serve as an "Information, please" for the new group, but in addition are expected to interpret regulations and standards of conduct, assist with course selection and study habits, offer unobtrusive help in social and campus adjustment, and co-operate with the faculty adviser and deans to head off difficulties before they become pronounced.

In preparation for this difficult assignment, these student advisers are given "in service" training which acquaints them with the services and aid available. Concurrently and for credit they also take a two-hour course which deals with theories of counseling and with case studies. This course, planned by the dean and the assistant dean of students, is given with the help of other trained members of the faculty. One of its greatest achievements has been to make student counselors aware of the limits of their own skill and to bring them much earlier to the faculty adviser, the deans, or other specially qualified members of the faculty for aid in their advisory problems.

After their first year Antioch students do not have hall advisers; in upper-class halls the hall president must be able to assume some of these functions at need.

A word may be said here about the supplementary organized counseling services—religious, psychological, health, and financial.

Antioch has probably more need than the average college for religious counseling. Besides being non-sectarian and having a faculty which does not conform conspicuously to any one religious

pattern, the school draws a wide variety of faiths, denominations, and creeds. And the required-course program, by introducing all students to the basic sciences, psychology, and social studies including anthropology, systematically raises questions which any adult religious faith must answer, and which often provoke a crisis in the adolescent who is trying to reach adult religious understanding.

Antioch therefore has a College pastor who conducts undenominational religious services and teaches but whose major responsibility is to help students broaden and deepen their religious and ethical purposes. The annual Life's Meaning conferences, at which different people discuss the values in life that have come to seem important to them, and a weekly discussion group with interested students and faculty are means to this end. The College pastor also counsels with individual students who are trying to think through their religious problems and come to him for help. This service is adequate for most of the Protestant students of the College; students of other faiths are counseled by various members of the faculty who are themselves of those faiths and have a special sympathy with and understanding of the problems that Catholic, Jewish, Fundamentalist, Christian Science, and other students of various faiths may face. A student is usually referred to this special help through the hall adviser, the faculty adviser, or the dean. The local ministers in the village of Yellow Springs have often aided perplexed students.

Antioch has a special psychological counseling service, which includes the College physicians and various College and Fels⁵ psychologists. This group offers psychological but not psychiatric aid to students; it is College policy not to keep long-term or serious cases on the campus. The main usefulness of the group is with students who have struck some crisis they are not able to handle unaided or who have a difficult adjustment to make. Cases are referred to the special counselors by the faculty adviser, the hall adviser, or the dean; or the students may go to them spontaneously. Each member

⁵The Fels Research Institute for the Study of Human Development is located on the Antioch campus. It adds greatly to the College's resources in psychology.

of this specialized group clears periodically with the dean's office concerning *what* cases he is handling, but *how* they are handled and what the problem is rests between the counselor and the student.

This group is effective in two ways: it deals successfully with a large volume of short-term cases, as we have said, and it also helps in discovering those students who are too unstable to adjust to the demands of the Antioch program and need to be guided into a different kind of educational institution or into a different pattern for their lives.

The Antioch health service is financed in part by a blanket health fee, which all students pay at time of registration; this entitles the student not only to medical service and to hospitalization in the College infirmary but also to emergency hospitalization should he be stricken by illness on the co-operative job or by acute illness on campus. The clinic and infirmary service includes nurses and technicians as well as College physicians. New students get acquainted with the College physicians and the facilities of the infirmary at the time of admission through individual conferences concerning the physical examination made by their home physician, and through orientation lectures. Otherwise, student use of the infirmary and of the physicians' services is voluntary. That students use the infirmary facilities on this basis is shown by the fact that in 1939-40 (the last year for which detailed statistics based on a normal enrollment are available) the student consultations with the College physician numbered 5,476, or 7.5 per student; clinic visits totaled 6,758. Besides the required freshman check-ups, 273 other physical examinations were given to students on request—or to better than every third student in the total student group.

Beyond what is provided in the freshman orientation course, some health instruction is offered through the life science course. The required physical education program and intramural athletics also provide organized opportunity for exercise; up to 80 per cent of the student body takes advantage of these.

All new students are required to keep a personal budget in the

orientation course. Those who have financial problems may secure individual help from their advisers, from members of the business administration staff, or from the assistant dean of students, one of whose responsibilities is to counsel those students who attend Antioch on a narrow financial margin.

How Withdrawals Are Handled

Of the classes entering during the years 1935 through 1939, about a third of the students remained to get degrees. Twenty-three per cent of them withdrew within or at the end of their first year, another 23 per cent within or at the end of the second year, 12 per cent after three years, 7 per cent after four years, 3 per cent after five years. These withdrawals are a little higher than normal, of course, since men who had entered in 1938 and 1939 withdrew for military service before finishing their course; probably more of the women withdrew to marry. (Today some of these same people are returning to Antioch to finish their course and obtain degrees.) As is probably true in most schools, a higher percentage of men than women remain to get degrees.

In the years 1935-39 about a fourth of the student withdrawals were for lack of finances, twenty per cent for transfer to other institutions, twenty per cent for low scholarship, seven per cent for taking full-time jobs, and six per cent for health; the remaining withdrawals were for lack of interest, dissatisfaction, marriage, and other reasons. All reasons, as far as the College could determine, were as accurately stated as the student was able to state them, though it is obvious that "low scholarship," for instance, probably meant lack of motivation at least as often as it meant poor ability.

In considering the question of withdrawals we must first look at the tacit assumption colleges tend to make: that a student's withdrawal reflects adversely on the institution.

But should all students who enter college remain to graduate? Has a college too badly wasted effort when Tom Brown steps over onto the vocational ladder at the end of his second year? Antioch contends that some of its best advising results in students' making

plans more suitable to their own needs than graduation from Antioch would be. Probably the majority of transfers to other institutions and many of the full-time job decisions are moves in which the College concurs. The student may have reached the end of his profitable scholastic development, or he may have discovered an interest in a field in which Antioch offers no training. Many students who would stay through the four-year course in the usual type of college, and finish merely out of inertia, do not stay at Antioch because their problem is given individual treatment.

The normal 20 to 25 per cent who drop out for financial reasons Antioch does not have enough scholarship funds to aid, although the College does attempt to help superior students with tuition reduction to the limit of its financial ability. This is a kind of social waste for which so far there seems to be no remedy.

Withdrawals for low scholarship and for lack of interest may to some extent be institutional failures. As we have said, the Antioch program demands so many adjustments—or shows up badly adjusted people so promptly—that some temperaments may not be able to stand the pace. The answer may lie partly in more careful admissions procedures; and some of the first-year failures, certainly, must be laid at the door of inadequate aid in whatever area it is that the student may need help.

All student withdrawals, for whatever reason, are reviewed by the student counseling committee. No student withdraws from Antioch unless the College either helps him make organized plans for his future or is assured that he has definite plans. This is one more way in which Antioch tries to carry out its philosophy that it is not an end in itself but a means of more effective living for the individuals who come within its circle.

Man-Woman Relationships and Student Marriages

One of the aims of any coeducational institution must be to foster wholesome and adult relationships between the sexes. Antioch College has an opportunity to do this through an unusually informal and democratic campus life. Men and women can go to class

together, study together, eat together, play tennis or hike together as easily as men can go around with men or women with women. They serve on Community Government committees together; both know what it is to carry the responsibility of a co-operative job. Since admission to social activities is paid by fee at the time of registration, and since competitive spending is not a feature of Antioch life, "economic man" does not complicate the Antioch man's or woman's views on the opposite sex. There is little Hollywood glamor in the Antioch scene.

Unglamorous though it may be, this attitude still adds up to romance. It is estimated that approximately three out of four Antioch girls so far have married; over half of them have married Antioch men. Some of these marriages take place while the students are still in college.

Antioch feels that permitting student marriages⁶ is both the logical culmination of wholesome man-woman relations and a useful object lesson. It makes a considerable difference in a young person's conduct whether the excitement of the chase or a happy marriage is his goal. One of the touching tributes to the success of the plan is the regularity and sincerity with which Antioch men in their senior papers bring up their version of a happy marriage as one of their goals in life; this is even truer, of course, of women's senior papers.

In a study⁷ made in 1940 of the fifty campus marriages which had taken place up to that date it was found that only two of the fifty had ended in divorce. In general, only the more mature upper-class students tend to marry; Antioch seniors are usually a year older than the graduate of the four-year liberal arts college and have had the responsibilities of a co-operative job.

Specific education concerning sex and marriage is given at Antioch

⁶ The College has never prohibited student marriages since the reorganization in 1921. Students proposing to marry must meet the legal requirements for marriage or, if minors, have their parents' consent; they must also give the College two weeks' advance notice, to be sure that there are no complications.

⁷ See Appendix F, Miscellaneous Studies.

in an annual series of lectures on the physiology and psychology of sex, in the required course in life science, and in a course called "Marriage, Courtship, and the Family," which the College has offered under various names since 1930-31. Both alumni and seniors frequently suggest that this course should be added to the general required-course program. Four or five years ago informal groups for the discussion of boy-girl relationships were started by some of the married students and the younger faculty. These proved popular and are still a regular means of education and counseling in this area.

Some Questions about the System

Outside of "Does it work?" the first question any visitor would ask about the Antioch counseling system would be "Is it efficient?" For instance, is the time taken up with a battery of aptitude and achievement tests and with orientation lectures—to say nothing of the achievement examinations described in the next chapter—well spent?

Antioch feels that the time spent on orientation and on the testing program in particular does pay dividends. There is an old saying that once you know what a problem is, it is half solved. Antioch's examination program helps both the students and the faculty define more clearly the educational job. Test data, wisely interpreted, have given many a student a new understanding of himself, increased motivation for study, and better insight in planning his studies and experiences. Many graduates feel that by this means they were saved from serious and time-consuming errors in the choice of their major fields. But occasionally a member of the faculty still shrugs his shoulders over "the foolishness of all this testing business"!

Efficiency is again brought into question when we consider the value of rules versus counseling. Are regulations an easier method of administration than counseling? Do rules about dormitory closing hours, for instance, save the student as well as the college a lot of trouble that is invited by allowing individual freedom at this point?

In this matter, as in many others, Antioch feels that not convenience but education should be its aim. The immediate efficiency

of convenience is less important than the eventual efficiency of persons who can take the responsibility for their own actions. Even in terms of present convenience, Antioch believes that the machinery to enforce rules and deal with rule-breaking is more cumbersome than letting the student find out for himself the consequences of staying up late—provided those consequences have previously been pointed out to him and somebody is there to catch him before he falls too far.

Antioch's own questions about the present counseling system are concerned with three factors: time, training of counselors, and the administrative problem of co-ordination.

Although our present system may be no more costly in time than the prescription and rule-machinery system, it is obvious that with more time or a better distribution of time we could do a better job. Under a counseling system a student can be educated only when he is ready to be educated, and his readiness may not coincide with the adviser's schedule. Shortness of time may mean resorting to short cuts or poor decisions. With more time at the right time the student could often advance his total education considerably. If he felt that his adviser were less rushed he could talk over matters that now may not come up for discussion. Obviously there are diminishing returns in this sort of thing, but where is the point of maximum yield and how can we attain sufficient flexibility to reach it?

Closely related to time and pressure is the problem of how faculty counselors should be trained. Some sort of training which could make these people more efficient might offset the feeling of many of the faculty that counseling is an addition to their teaching and committee work. The two major student criticisms of the advising system are (1) lack of time on the part of the faculty, and (2) the lack on the part of many of the faculty of adequate knowledge of the curriculum outside their own departments. Concerning the first criticism, the lack of time is partly a psychological unpreparedness on the part of the faculty which a better understanding of counseling methods would reduce. As to the second, since the graduate schools do not prepare teachers for this counseling function,

perhaps the College will have to introduce, for the benefit of new faculty counselors, a seminar covering both counseling methods and effective planning of student curricula.

Difficult as it is to find the time for adequate faculty training in this field, Antioch still feels that this method of counseling is preferable to counseling students solely through a small, professionally trained group. If all the counseling were done by professionals, some individual cases would doubtless be better handled. But one of the major assets of the Antioch practice, the counseling attitude toward *all* students and the general faculty interest in the individual students, would be lost.

Better training of faculty counselors and wider acquaintance with the specialized counseling services on the campus would help to solve the initial problem: giving the student the *amount* of counsel he needs *when* he needs it. The symptoms of crisis would be more quickly diagnosed; on the other hand, the "counsel shopper" would be more quickly detected and discouraged than he is now.

An administrative defect of the Antioch counseling system is that there is no automatic way for the faculty adviser and the personnel adviser to get together. Both, as we have seen, are concerned with the total student and his personal and academic goals. But because all matters relating to jobs and placement go through one office and one set of people, whereas curricular matters are spread out over a number of departments and a wide group of different people, there is an administrative division that is difficult to bridge.

Recapitulation

Counseling at Antioch is merely one more expression of Antioch's philosophy—that we can realize the possibilities in human life only if the individuals are given responsible freedom to develop in their own best way to the limit of their capacities. In this sense counseling is the basic principle in all student-College dealings.

The counselor's relationship with the individual becomes inevitably a group relationship, as in the matter of freedom of conduct. There the individual becomes no less important, but his freedom is

achieved through the education, responsibility, and co-operation of the group. The group aspect of counseling leads directly into the community concept as Antioch practices it; the chapters on "Students as Citizens" and "Antioch Intangibles" should be read with this underlying relationship in mind.

Chapter V



THE COMMON GROUND OF THE CURRICULUM

ANTIOCH COLLEGE is an attempt at a new *kind* of education. It is not trying to wrap up the old academic loaf and the old vocational loaf—or even half a loaf of each—and hand them both to the student. It is trying to bake a new kind of bread. It is attempting a recrystallization of the whole educational pattern, trying to find a way in which the traditional values can be restated in terms and experiences that have a vital meaning in today's world.

Basic to Antioch's educational philosophy, therefore, is the idea that the "curriculum" is the whole of Antioch: the academic studies, the work experience, the campus living. The aim of the College is to develop the full capacities of the individual students; their intellectual development will be made more effective, the College believes, by their development in other areas also. Antioch is a total environment for growth, in many dimensions.

Although in the next two chapters we are speaking primarily of the academic curriculum—of the organized course of study that is usually regarded as *the* curriculum—this wider definition should be kept in mind. Not only do the experiences encountered in community living, on the job, and in the classroom happen to the same person; they also definitely overlap. Ideas and information come

from the job as well as from textbooks and lectures; the student's experience tends to fuse into a unit, so that he himself can hardly separate the academic curriculum from the rest.¹ This integration the College hopes increasingly to foster.

Structure of the Curriculum

Courses at Antioch fall into two main categories—the general required courses, and the courses in the fields of concentration. Students may also choose electives, but these are not a separate kind of course—rather, they are courses in other fields of concentration which the student takes because he wants to.

The required-course program has been an integral part of Antioch since the reorganization in 1921. It is Antioch's attempt to supply the common ground of a liberal education—to introduce students (through the natural and social sciences, the arts, and religion and philosophy) to the major ways of approaching human knowledge. It also attempts to give them a definite body of facts and concepts basic in the modern world. This program differs from the requirements of other schools both in the extent of what is required and in the kind of course being developed to meet the requirement.

As in general college practice, Antioch students also select a field of concentration for more intensive study. The field of concentration corresponds roughly to the traditional college "major," but it is highly individualized and through the co-operative job experience may be said to lie outside the College as well as in it.

The proportion of required courses to field courses is higher for scientific students than for non-scientific students, since Antioch students in science, whatever their field, must be thoroughly grounded in mathematics, chemistry, and physics. Of the 160 academic credit hours now required as a minimum for graduation, A.B.

¹ On a recent questionnaire sent to Antioch alumni a graduate of the class of 1935 writes: "You just can't segregate items in one's Antioch experience and say, 'I learned this from this' or 'I developed that interest from that.' I find that so many of my thoughts and interests have been influenced not so much by a specific course or job but by the whole Antioch life. Studies, social life, and co-op jobs all blend together to make an Antiochian."

students spend a maximum of 79 hours, or about half, on required courses and 60 to 65 hours in their own fields. B.S. students have a maximum of 113 hours of required work, including technical science and mathematics; they spend 40 to 45 hours additional to complete their study in their field.² One unfortunate result is the crowding out of free elective courses for the science student in particular, though his 113 hours of general requirements give him a catholic spread in liberal courses.

Some academic pressure comes from the fact that the Antioch curriculum, originally designed for six years, became during the thirties a five-year course, with one forty-week year devoted to full-time study. During the war years the College operated on the quarter plan; with vacations of only a few days at a time, the student could finish the complete academic course and full job experience in four years. This pace proved too accelerated for most students, however, and in 1945-46 the College reverted to the five-year plan.

Although a clear distinction is made between the required courses, which provide the common ground of a liberal education, and the fields of concentration, which shade off into the vocational or professional, Antioch students take both kinds of courses simultaneously throughout college. More of the student's under-class work will be in the general requirements, and more of his upper-class time will be spent in his chosen field; but he may start work in his field as a freshman, and he will almost certainly be taking general required courses until he is graduated.

Antioch's reason for planning the curriculum "in parallel" this way, instead of building a layer cake consisting of "generalization" during the student's first two years and specialization during his last three, is that life itself does not make any such sharp break. Theoretically the broad as well as the specialized approach to knowledge should persist not only through college but also through life. Men and women should continually add to their store of general knowledge and increase their scope.

² Both of these A.B. and B.S. maxima may be reduced by credit on the achievement examinations.

Students may come to college so interested in one specific subject that they are impatient of general education, regarding it as a hurdle to be leaped before they can get into their own field. Often, too, they are not ready for general education until they become more mature. One of the commonest experiences even at Antioch is for students to wake up to the value of the required-course program their third or fourth year in school;³ in general, the required courses rated as most valuable are the ones that come later, rather than earlier, in the Antioch student's college career.

Still another reason for combining generalization with specialization—one that is obvious in every college but seldom acted upon—is that many students who enter college do not remain to graduate. Since both the vocational and the cultural courses are important to such students, it seems socially wasteful to have them leave school without having made at least some approach to their special field of study.

The Required-Course Program

The common ground of a liberal education—what do we mean?

By this Antioch means the knowledge and attitudes all educated men should share if they are to build a co-operative society that makes possible increasingly greater capacities in greater numbers of people. A liberal education is therefore beyond the scope of the classroom alone; many attitudes are best bred through experience—by practice as a citizen in the college community and on the job.

³ A man graduating in 1941, with a B.S. degree in civil engineering and general business, reports in his senior paper that he finally discovered the required-course program in his third and fourth years, and had a fine time with economics, psychology, social science, art and aesthetics, government, and literature. "Antioch is particularly well adapted to provide [a] broad outlook because of its required-course program," he writes. "I could have gone to any one of a hundred engineering schools and have become a better civil engineer, from the purely technical point of view, than I am now. But from the practical point of view I would have been a much worse engineer, for I would have been oblivious of the social implications of my work."

This seems to be a fairly common experience for students in science—the discovery of a much broader world of thought into which their particular specialties must fit.

The contribution of the classroom, however, is great. "Liberal" means both "free from" and "free to": a man must be set free from ignorance and gross prejudice, and he must be free to use the tools of knowledge to build a more effective and satisfying life. Antioch believes that a man is not free in this sense until he has an awareness of *all* the major fields of human knowledge. Such awareness cannot be detailed, but it should include the most important concepts in each field and some idea of how these concepts have influenced the thought of the Western world in particular. Each field of knowledge can be conceived as an attempt to understand experience by viewing it from one particular angle, and a perception of the various approaches to knowledge and their relationships and limitations should also be a part of the educated person's equipment. This is what Antioch is trying to accomplish in its required-course program.

The required courses fall into two main types. The first and smaller is made up of the "tool" and "service" courses designed to increase the individual's personal and intellectual effectiveness.

Thus all students must be able to speak and write English effectively—they must either demonstrate their ability to do so or take college work in these areas. All students are expected to learn how to use a library. All students must take at least a year of mathematics and elementary statistics; science students must take three. All students must keep a personal budget for a year. All students are required to take three years of instruction in physical education, in which they learn the fundamentals of team and individual sports.

The second kind of required course is directed toward the underlying concepts of our civilization. All students take chemistry; physics; life science (biology and psychology); geology (including astronomy); four years of social science, including one course each in anthropology and ancient civilization, European history (early or modern), economics, and American civilization or government. In the humanities the requirements are one literature course (the classics in translation, or a survey of English literature), one aesthetics course with laboratory work, and a course in ethics or in philosophy. A foreign language is not a general requirement at

Antioch, though many of the fields of concentration require a reading knowledge of French, German, or Spanish.

In only a few areas—astronomy and geology, physics and chemistry, biology and psychology—Antioch has experimented (or is experimenting) with an integration of two organized disciplines. In chemistry, physics, mathematics, and economics non-technical courses are available to the student who is not majoring in science or in one of those particular fields. In order to satisfy the general requirement the student also has a choice among courses in literature, philosophy, and history. Antioch's idea, imperfectly realized, has been to offer courses somewhat different in aim and scope from the ordinary introductory course in an academic field. They attempt to be broadly philosophical and to integrate the subject with other approaches to knowledge, as a comprehensive "little survey" of the field for those students who will probably not be going on with it. To keep the curriculum simple, however, many of the required courses serve also as beginning courses in their respective fields.

Some Basic Problems

Any theoretical program has to make practical decisions and difficult choices. Here are various points in the Antioch required-course system with which the College is still experimenting.

1. What to Include. What *are* the basic concepts of our Western civilization with which every educated person should be familiar? Should we aim, for instance, to acquaint our students with "the scientific method" as they can learn it from one science; or ought they to *know* some of the terminology and more important concepts of biology *and* physics *and* chemistry *and* geology? In brief, should the student emerge with samples of the world or with a comprehensive though admittedly superficial view? What about other cultural heritages besides the Western? And how can one be sure that a single "year" of art and four "years" of science are the right proportion? How do we know these allotments should not be reversed?

It seems to Antioch that there are no "answers" to questions like these, at least not without elaborate research covering the alumni

of many different institutions. Lacking such research, a candid man can only admit there are good arguments on each side. The current trend in American education seems to be toward the survey or total-knowledge type of course, which would indicate that more and more institutions are coming to believe that both a type of approach *and a specific body of knowledge* are essentials of our educational common ground.

Perhaps the important consideration is that students should acquire insight into some of the assumptions upon which most of our knowledge is based—such as theories about the age of the earth, the evolution of life, the constitution of matter and energy, the relativity of time and space—and into some of the underlying concepts or traditions of Western civilization, such as the Jewish-Christian ethical tradition and the emerging concept of civil liberties. They should be able to weigh the evidence in support of these theories and to appraise these traditions in the light of their historical backgrounds and social usefulness. To do this they need to know and appreciate men's more significant achievements to date, in science, art, religion, and social organization.

The one conspicuous omission in the Antioch general requirements is, as we have pointed out, a foreign language; here again there is no fixed "answer." Antioch's own belief is that most of the benefits of language study at the college level—except when languages are necessary tools in a profession—could be more surely and quickly realized by a study of "cultures," which would draw on much more advanced material in translation than all but a few students could prepare themselves to read in the original. Our growing internationalism will mean either that more of the world will speak English or that languages will be instituted as really serious studies in our primary and secondary schools.

It might be questioned whether we at Antioch are presenting our material as effectively as it can be presented. Is our present approach—with fourteen required courses—too fragmentary? Should we put these together in survey courses in four or five broad areas? Should we work them up into one continuous four- or five-year survey

course, organized historically? The College spent two years studying the latter possibility, but the onset of the war put a stop to such speculation. The advantage of this approach would be, of course, not only a broad integration but also a logical arrangement of the subject matter. Although the sequence of Antioch's required courses is no longer so rigid as it once was, more advanced courses are still "pyramided" on basic courses; for example, "Philosophy and Science" is not taken until the student has had his basic work in chemistry, physics, biology, and geology. A one-course arrangement would take full advantage of such sequences.

Paralleling this comprehensive historical sequence at Antioch there was to be a related problems or projects course in which the student would draw upon his job experiences as well as his general academic knowledge. This would combine the historical and logical approach with the contemporary and psychological approach.

Even more "progressive" and logical than this combination might be a system based wholly on the problem approach, starting with present-day social problems the student could observe on the job.⁴ Often suggested and as often rejected as sacrificing too much in intellectual organization and sheer efficiency, this method would try to move both ahead into the future and back into the past. A study of a city slum section, for instance, would involve sociology, psychology, science, history, and economics at the least, and literature, art, anthropology, and religion could profitably be included. Various other representative patterns of living, such as a farming region, a small town, or a wealthy suburb, could also be studied. Or, topics like international organization, abstractions like "power," or a widening circle of topics varying from local and practical ones like housing and health to philosophical ones like education could be taken as the theme, and an attempt could be made to find concrete examples of them in different fields.

The difficulties in building a problem-curriculum from the ground up would naturally be tremendous, and for the moment Antioch

⁴This type of curriculum was analyzed more fully in *Vitalizing Liberal Education*, by Algo D. Henderson (New York: Harper & Brothers, 1944).

is making a more cautious approach to this possibility through its new liberal education reports. Whether they will eventually lead us to a new curriculum remains to be seen.

In its thinking about the curriculum Antioch has also considered the functional approach (preparation for citizenship, marriage, parenthood, a career, and so forth). Taking into account our whole program of studies and experiences, we believe we already have in the program most of the elements suggested by the advocates of this educational pattern.

Probably the main reason the College has not done more in the way of curricular experimentation is lack of man power—Antioch has never had the money or time to do the planning job that must be done. The difficulty of getting a faculty that has been trained in the traditional academic way to launch out on radical curricular thinking has been mentioned. There is also the obvious fact that any curricular revision ought to move toward better integration with the co-operative work experience.

2. Course Content. The content of the general required courses at Antioch is determined in its main outlines by the curriculum committee, which has jurisdiction in this area. Theoretically each required course belongs neither to the department in which it is offered nor to the individual teaching it but to the whole College. No new course is added and no old one dropped without discussion in the curriculum committee. Once a course has been established, however, its development and what it covers depend largely on the instructor; seldom has the curriculum committee had the time to inspect courses closely and suggest revisions. Partly to meet this lack, in 1945 divisional subcommittees were set up to review the required-course program by areas and to suggest better integration in each area. These committees, working from a wider faculty base than the curriculum committee, suggested many changes and laid the groundwork for future co-operation; the life science course already mentioned, combining psychology and biology, was one direct result of these discussions.

Readers of this book may be interested in a description of two

Antioch required courses which achieve something of the new approach the College is aiming for.

The course in geology and astronomy—or, as it is called, “Introduction to the Earth Sciences”—is normally taken in the student's upper-class years, after he has finished his other science courses. Its purpose is to give him a basic understanding of man's relationship to the earth—which man can adapt himself to, or utilize, but not (yet) flee from, and which supplies him not only with the means of life but with his elemental concepts of time, of space, and of scientific law.

More specifically, the course aims to “awaken interest in a dynamic physical environment,” to “stimulate the imagination in scientific concepts of time and space,” to enable the student “to acquire facts and new points of view contributing to the development of a philosophy of life,” and “to investigate some of the geological influences in international relations”—as well as to impart the main geological and astronomical facts about the make-up of the earth and its development.

The first part of the course considers the face of the earth and its interior and includes a dynamic interpretation of landscape. The second major portion treats of the organization and evolution of matter in the universe, measurements of astronomical distance, and the concept of time. The third topic, earth history, takes up geological sequence and geological history and also the origin and history of life. In the final weeks the students consider some of the economic, social, and philosophical bearings of geology.

This course has always been a popular one with Antioch students, and in a recent check of opinion among alumni it was one of the most frequently mentioned as having stimulated new interests and carried over into post-college life.

Another course the long-term effects of which many alumni seem to appreciate is “The Arts and Man.” This, again, illustrates the kind of over-all approach that Antioch would like to achieve more generally throughout the required-course program.

“The Arts and Man” combines appreciation and history of art

with social history, theories of aesthetics, and firsthand experience with creating in the arts. Its object is to show students out of what social emotions and needs various works of art arose, the relation of those works to the culture of their times and the criteria by which they were judged beautiful, and the way the artist's mind works in translating his ideas and impulses into the various media of expression.

Specifically students are exposed to four major art types—the primitive, the classical, the Gothic, and the oriental. Parallels are made with modern art throughout, and the various historic elements in it are indicated. Along with the class work, all students draw, paint, model, dance, listen to and perform music, and act in Greek plays and in medieval morality plays. They follow and illustrate the period being studied and also express what creative ability they themselves may possess. Laboratory work is graded not on the basis of ability but on effort, workmanship, and improvement.

Antioch is still experimenting with the proper "level" for this course. When students should take it seems to be an individual matter. Probably for the majority it is best in the sophomore or upper-class years, when the student has had enough social science and psychology to build on. It is interesting that through the laboratory work in this course a number of alumni, especially men, have found a permanent hobby in drawing, painting, or some kind of art work.

The College has also had its "problem children" among the required courses. The freshman orientation course is in a continual state of flux. The information given in the course is necessary; the difficulty is to convey it effectively. Another area of discomfort for the College has been physics and chemistry for non-scientific students. Several years ago the College attempted to combine these two courses into a single course called "Matter and Energy," which was to present the basic concepts of both chemistry and physics and to show their interrelationships. The course did not work out as planned—partly because it was more a mechanical combination of the two original courses than a new approach—and after a few years it was dropped. Among Antioch's plans is a reorganization of

the physics and chemistry material and another attempt to present it as a unit to the cultural students, under an instructor specially trained in interpreting science to the layman.

3. Flexibility; Articulation with High School. Students in any college today show an increasing diversity in their high-school backgrounds. The standard high-school courses vary in what is taught, and students also come to college with an increasingly varied array of high-school subjects. In midwestern institutions, at least, the "dead hand" of the college preparatory course seems to be relaxing its grip.

In order to meet this situation Antioch has tried to loosen up the required-course system, so that students will not duplicate high-school work and conversely so that freshmen can go on to more advanced required courses if they are ready. A fairly good indication of where the student is, academically speaking, is his record on the placement tests taken when he enters.

Articulation (or letting the student build his college program on his actual high-school foundation). Antioch has tried at least three approaches to this problem. The first was allowing students to waive required courses on the basis of examination and demonstration that the work had already been completed. This put the burden of proof too much on the student, and a system of free waivers (two for A.B. students, three for B.S. students) was tried instead. Students were presumably to use the waivers to avoid duplication, but many of them used the waivers to avoid subjects they feared or disliked. The present system is to allow waivers for superior performance on the achievement examinations. This system has its thorns, the biggest thorn being that students tend not to plan their work far enough in advance to make the most intelligent use of these waivers. It seems, however, to be the best plan so far devised.

Flexibility. Besides allowing students to waive certain courses entirely, the College also seeks to get them out of the straitjacket of a too rigid sequence. Students' interest in and ripeness for certain courses varies so much that it seems good educational economy to provide for this fact. On the other hand, courses almost have to be planned for a certain "level"—freshman, under-class, upper-class—be-

cause it is difficult to cope with too wide a range in maturity. There are also certain logical sequences in material. Biology is better comprehended if the student has previously had some chemistry; social science means more if biology can be used as one of the bases; and so on. Again, the achievement examinations are one practical way of arriving at this flexibility, since they demonstrate when a student is ready to comprehend the more advanced material.

The question of flexibility is tied up, of course, with the whole problem of an adequate freshman curriculum which shall not only contain required courses but allow options and early explorations into various academic fields. As we have said, many of the Antioch required courses do double duty as cultural courses and as introductions to the specific field. Required courses at the elementary level in economics and American civilization allow freshmen to be introduced immediately, if they wish, to these areas, which are of special interest to many young people today. Counseling tries to sort out the exceptional freshmen who can carry advanced or higher-level courses. Fields in which there are no general required courses, like engineering and home economics, maintain introductory courses which freshmen may take. Studio art courses and languages increase the range of electives for beginning students.

4. Motivation in the Required-Course Program. One of the reasons Antioch College has been skeptical of confining "general education" to a student's first two years in college is the problem of adequate motivation for the freshman and sophomore student. Some of this lack of motivation doubtless comes from the subject matter of the first-year curriculum—required freshman English, required mathematics, chemistry for the non-scientific student—subject matter which may seem remote from the pressing concerns of today. The lack of interest is not entirely due to the courses available; some of it must be put down to student immaturity. The aesthetics course, for instance, usually arouses more enthusiasm in sophomore or upper-class students than in the average run-of-the-mine freshman.

Part of the answer to the problem lies in the constant dogged experimentation, which every college must undertake, to make fresh-

man courses genuinely rich and exciting and to raise the quality of teaching available to freshman students. Antioch still feels it has much work to do before producing an optimum freshman curriculum. Such a curriculum would endeavor to make new students realize at the outset what third-year students are always finding out for themselves, namely, that the required-course program is not a series of hurdles but a series of open doors, a chance to explore new fields which may be of absorbing interest.

One traditional form of motivation, the grading system, has never been much stressed at Antioch. Although the College has not experimented with different marking systems, there is probably less emphasis on grades here than in the average institution. The student must have at least a satisfactory record on his co-operative jobs if he is to be eligible for an Antioch degree, and eventually some sort of "community" rating may also be worked out. There is a feeling that education ought to be its own reward and that at Antioch, where the student can approach education from the practical as well as the theoretical side, he gets an intrinsic satisfaction which "marks" alone cannot give. This does not mean that Antioch does not require academic work of high standard; it does. But the College tries to see that the study and not the standard is the thing.

For this reason the entire Antioch faculty has not only *not* stressed grades but has been chronically unable to agree on an "honors" policy. Antioch has never adopted the *cum laude* system, but it has experimented with "general honors" (covering performance in the required-course program and the senior comprehensive examination) and "honors in the field." Opponents of this plan have pointed out that, if Antioch considers the co-operative job, plus community living, as essentially an educational experience, it is inconsistent to grant honors based chiefly on scholastic proficiency.

Another potential source of motivation for the required-course program per se is Antioch's achievement examinations, which the student takes throughout his course. Here the motivation is through both rewards and penalties; the student is penalized if he does not retain enough knowledge from his various courses to pass the

examination, whereas for superior performance he not only receives credit but may even waive part of the required work in the area. The terminal integrating examination, taken after the student finishes his area examinations, is a final challenge to organize and synthesize knowledge from all fields in order to answer broad questions.

We have said that many students come to college eager to enter their specialized field, and Antioch encourages that motivation by allowing freshmen to take courses in the preferred field at the outset. This may hardly be thought of as motivation for the required courses, but it may keep the student in school until he discovers their value for himself.

Finally, the job experience is already—and will probably be increasingly—one of the main motivations or influences toward freeing students' minds of old prejudice and opening the door to new ideas and experiences. Of course, some students are so interested in exploring for a vocation that the educational juice has still to be fully squeezed out of the job orange. At present, for some students the Antioch co-operative plan distracts attention from traditional academic motivation, although others come back to school all the more eager to study; in general the co-operative plan has probably improved the students' motivation in their field of concentration. The direction in which the College must move seems clear—toward bringing together the academic experience and the job experience so that they reinforce each other instead of tending to diverge. The liberal education field reports now being worked out are Antioch's first organized attempt to get the student to use the job as an educational laboratory.

*The Examination Program*⁵

Reorganized Antioch has always been addicted to examinations. The placement tests for freshmen and new students were instituted around 1925; in 1929 first appeared the senior comprehensive exam-

⁵ To give a complete picture of the Antioch examination program we have outlined it briefly in Appendix C.

inations, both general and field; in 1934 Antioch started testing its third-year students to see how they were progressing in college. Although both the freshman and the mid-course tests were used for counseling, they had no effect on the student's official academic standing. This integration with the curriculum was finally reached with the adoption of the achievement examinations in 1941. (Students have always been able to apply for credit by examination in any course.)

Under the achievement examination plan, students during their college course must take and pass objective examinations in five general areas. The examination in *communications* tests the student's command of the mechanics of English, his ability to speak acceptably and to organize material, his knowledge of library facilities, and his ability to use algebra and simple statistics. The *life science* examination tests his fundamental knowledge in biology, psychology, and hygiene. The *physical science* examination is a test in chemistry, physics, and geology. The *humanities* cover art, literature, and philosophy. Under the *social science* examination come questions in history, anthropology, sociology, economics, and government.

Once the student has passed these examinations, he is eligible to take the terminal integrating examination, which is in part an objective test and in part essay and shows not only what kinds of knowledge he possesses but also how well he can use what he knows.

Antioch's reasons for maintaining this formidable series of examinations in addition to regular course work and course examinations are several. The basic reason is to shift emphasis from time-serving and the mere accumulation of credits and grades to achievement. It is wasteful of intellectual and spiritual energy to make students repeat material they have already mastered, and a false standard is set if students receive credit for sitting through classes they have not profited from. Antioch believes that as far as possible students should go through college at their own intellectual pace. The modifying factor here is maturity: an intellectually precocious boy

of sixteen might pass all the achievement examinations and still be a boy of sixteen emotionally and in his intellectual attitudes. For this reason Antioch has set a limit to the number of courses that can be waived as a result of these examinations, so that a student cannot shorten his college time by more than a year at most.

Since the examination program does not supersede class work except in selected areas, it is therefore but one more way, out of many ways, of evaluating the student's performance, and it acts as a check on other evaluations. The College is working toward the idea of graduation as achieved development in many areas: ability to perform on a job, intellectual effectiveness, co-operation in group living, and high personal standards. The evaluation provided by the examination program is an academic evaluation and a check on the student's performance in individual courses.

The achievement examinations also spread out over four or five years the kind of evaluation that the old senior comprehensive examination deferred till the student's last year. Instead of one final hurdle, therefore, students can now practice a series of lower jumps and make up for their stumbles while there is time.

Other aims of the examination program which have already been discussed are better articulation with high school work and greater flexibility in the planning of the individual's schedule, as well as motivation in the form of credit which may allow him either to shorten his course or take more specialized work. The examinations are also, in the minds of the examinations committee, a research instrument to measure the effectiveness of the required-course program and to promote curricular change.

The achievement examinations do not rigidly follow the material in the required courses; rather, they are another approach and an integration of the student's knowledge in a general area. Credit on the examinations presumably indicates a higher order of achievement than does performance in a single course.

The aim in the construction of the examinations is to get a generalized sampling—that is, a wide spread—of the student's knowledge rather than a sampling around a few points. Questions

are in part borrowed from various published tests and in part worked out by faculty subcommittees in the various fields, and the whole set is correlated and reviewed by the examinations committee. Most of the questions are designed to test more than factual knowledge. Very few of them are of the true-false type: most of them are variations on the multiple choice or identification type and include identification of points of view.

The objective part of the terminal integrating examination is usually one of the standard achievement examinations such as those of the Cooperative Test Service or, as in the last two years, the Graduate Record Examinations;⁶ on the two essay questions the students are limited to three hours and 1500 words each. One essay question is usually based on some printed article or discussion, and the student is asked to analyze the arguments and evaluate them. The other is very broad; for instance: "Most people in our American culture accept as an ideal the theory of democracy. In our daily practice most of us fall short of this ideal. (1) Briefly, what is your conception of this ideal? (2) Indicate some principles of action (not more than six or eight) inherent in this ideal and how they form a whole. (3) Illustrate from your own typical personal experiences both the application and lack of application of each of these principles. Analyzing these experiences, what currents that you discern are leading toward or away from the fulfillment of this democratic ideal?"

Not least interesting in the Antioch examination program is the grading process. The objective tests are machine scored, but the essay questions on the terminal integrating examination (after being typed to eliminate the psychological variable of handwriting, and identified only by number) are each read by three members of the faculty and graded on a rating scale. (The rating scale was adopted when the examinations committee found this provided a

⁶ At the time of writing, data on the Graduate Record Examination for the first year only are available. Sixty-six Antioch students took the general part of this examination. Of these, half had one more quarter left before graduation; most of the rest had two more quarters; a few had more than two quarters remaining. Comparative scores appear in Appendix C.

wider range of grades than did the letter scale.) These grades are then adjusted so that they are comparable. Papers on which the three faculty raters have substantially disagreed are read and rated by all the members of the examinations committee. No faculty graders are given pre-grading instructions concerning what the examinations committee "wants" or what the question "means"; the aim is to pick out the papers that have sufficient substance to appeal to various standards of judgment. Each year the whole faculty takes some part in the reading and evaluating either of the terminal integrating examinations or of the senior papers.

That fairly reliable results are arrived at by this rating method—and, in passing, that five years at Antioch produce some effect on most students—is illustrated by an experiment which the examinations committee made several years ago. They induced six outstanding freshmen to take the comprehensive examination along with the seniors. This fact was concealed from the faculty graders, and the freshman papers, neatly typed, were put in with the rest. In the subsequent grading all six of the freshmen were found to have been rated below all but one of the seniors. Some freshmen had more factual information in certain areas than some seniors, but the maturity of the older students was lacking. As one puzzled member of the faculty wrote on one paper, "The ideas sound like the ideas of a freshman"!

The senior paper has already been mentioned. It is the student's last major self-evaluation in college, his last attempt under Antioch auspices to view himself as a whole and discover where he is going. It involves a discussion of his post-college vocational and life plans. And in it the student is also encouraged to judge as objectively as he can the Antioch experience itself and to offer constructive criticism.

Obviously these senior papers cannot be read anonymously like the terminal integrating examination papers. Instead, the student indicates any members of the faculty he might prefer *not* to read them, and each paper is then read by three faculty raters. These raters work with a group of twelve to fourteen papers apiece, and

pick out the top papers and the lowest few. The final ratings are either Satisfactory or Unsatisfactory; the best papers are considered as part of the "general honors" rating at graduation (when the faculty can agree on one). Such an individual performance as the senior paper must be considered with the individual's capabilities in mind; but every year several papers are rejected as unworkmanlike or lacking in insight, and these must be rewritten.

One of the most interesting studies an educator-psychologist could well undertake is an extensive reading of Antioch senior papers—because they reveal the completely individual texture of the students' personalities and reactions to educational experience. They are a cogent argument that great waste comes from trying to fit a standard experience to all temperaments without providing for adequate counseling to remove some of the stumbling blocks.

Problems of the Examination Program

1. What is really examined? In what direction should we develop tests?

One of the major objects of the examinations committee has always been to measure student growth—growth, that is, in factual knowledge and the ability to use it. Before the present achievement examinations were adopted, the same tests were given each year to freshmen, third-year students, and seniors; the results were plotted against national sophomore norms. The respective group medians might well be taken as some indication of what the whole Antioch experience in general, as well as the required-course program in particular, does in promoting this kind of student growth.⁷

Since the adoption of the new program, this exact basis of comparison does not exist. The College does regularly incorporate into the achievement examinations, however, tests which can be checked against a national yardstick. The results have been substantially the same as under the American Council on Education tests.

Antioch is constantly trying to develop tests that make for greater

⁷ See the Antioch standings on the American Council on Education tests, as charted in Appendix C.

integration of knowledge. Such integration means more than accumulations of unrelated facts, and it should also get ploughed back into the curriculum. The general comprehensive examinations in 1929 tended to make Antioch teachers much more conscious than before of the need to tie knowledge together and to point out common underlying assumptions. The present achievement examinations, by eventually bringing the whole faculty in on the framing of the tests included, should further this process.

2. Does the system really provide the flexibility and relation to the high-school curriculum we had hoped it would? Although we have not yet learned to take full advantage of the possibilities it offers, there is evidence that it does. Some students have made use of the examination program to take advanced work in the various areas, and others have used it to accelerate their course.

Another benefit of the achievement examinations is in grades. In common with a number of schools which rigorously select their students, Antioch has a student body intellectually abler than that of many colleges, which yet receives about the same proportion of A's and B's. This means that a student who might be rated A in some other institutions rates only B here; in competition for a graduate scholarship, therefore, he might be handicapped. By allowing some of the ablest students to waive an elementary course, the achievement examinations give other students in the course more chance to earn A's and B's, and thus the whole grading level may rise. Also, when it is demonstrated that Antioch students as a group rank high on comparative examinations such as the Cooperative Tests referred to, the graduate schools have a basis for evaluating the grade records of Antioch graduates.

In order to pass examinations in various areas with credit, students are also encouraged to study subjects on their own. Reading a couple of books on biology is not the equivalent of a good course in biology, but for some particular student it may be an educational economy; at least the idea may begin to occur to him that he can acquire information for himself instead of always having to imbibe it through a "course."

3. Finally, will the program be too much of a hurdle and screen out students we might otherwise have graduated? The answer to this question has already been implied. As Antioch sees it, by this means we merely bring up sooner the problem of the student's adjustment to the Antioch program, and at the same time offer the student a chance to make good his deficiencies.

The Extramural Experience as Liberal Education

Whereas the popular impression of the co-operative work-study plan of education is merely that it aids the student in choosing a vocation and in preparing for it, Antioch as a college of liberal arts and sciences thinks of the plan also as contributing to liberal education. When the student leaves the sheltered environment of the campus for his regular work assignments he is at least in a position to make direct observations about contemporary civilization. *If he receives some direction in this experience*, he may make distinctions between good ethics and bad not only in jobs but also in communities; he may see both tolerance and intolerance at work; he may appraise the effects of social planning or the lack of it; he may acquire greater sensitivity to beauty through exposure to art and music; he may learn the difference between a creative individual and a passive one; he may become sensitive to human beings both as individuals and in the mass. With this kind of firsthand knowledge about society today, students are in better position—Antioch feels—to comprehend the past and the various theories about human progress. They are also more likely to assimilate a liberal education in a way that means something in today's living. Thus liberal education can become more a constructive force in molding society, and less a badge of social prestige.

In 1944 the faculty initiated a new method of helping the student get a liberal education out of his job. Twice during his college course a student must submit a written or graphic report, suggested by some observation or reflection of general interest arising out of a work period. These reports are read by the personnel officers and by the teaching faculty and are then discussed with the students

who wrote them. Short stories, a series of paintings or sketches, study of some social or scientific problem, and a psychological experiment or record of psychological observations are among the suggestions.

The students have responded with a variety of reports—many that are interesting, some that miss the point. One student employed as a messenger and guide in a motion picture studio in Hollywood, for instance, turned in an excellent, detailed, factual report of the growth of unions in Hollywood and attempted to relate what she had observed to her academic knowledge of the labor movement. Two boys on a Cleveland newspaper dug out the fabulous story of the Van Sweringens and their effect on Cleveland's city planning. A boy on a forestry job in Idaho came back with four short stories that made use of his forestry background. Another student made a study of his home town, a county seat with a population of about 4,000. In the process he became aware of the reactionary politics of the local newspaper, of the environmental differences between the "right" and the "wrong" side of the railroad track, and of the real story behind the local recreation park, which had been founded by a utilities magnate in the late twenties but had grown up in weeds during his own boyhood.

By making available to all students each year the best reports of the preceding year the College expects to be able to raise the general level of student performance considerably. The best papers may be placed on exhibition, or discussed with the Board of Trustees, or brought into the appropriate required courses. After a few years of such experience and experimentation we shall be able to gauge more accurately the potentialities of these extramural studies and see whether they may be made to influence substantially the academic curriculum.

Appraisals

Concerning its program the College is not working entirely in the dark. From its seniors and from its alumni it gets frank comment on various aspects of the plan.

Thus in a sampling of forty-six senior papers written in 1940 and 1941 (years selected because they are sufficiently "pre-war" to be representative) it was found that only one student actively disliked the Antioch required-course program; two or three expressed qualified dislike; approximately nine offered no comment on the program as a whole; sixteen approved of the program though with some qualifications; and seventeen were wholly approving or enthusiastic. These shades of opinion can be classified only with hesitation, but a conservative statement would be that among Antioch seniors there seems to be an *active* sentiment in favor of the required-course program by at least two to one.

In this group of papers, picked for their representativeness and written by as many weak students as outstanding ones, far more courses were commended than adversely criticized. The most popular were the courses in psychology, philosophy, aesthetics, geology, government, and (with frequent suggestions for improvement and streamlining) the social science courses.

The chief reservations expressed about the program as a whole were that it was a Cook's tour of knowledge, that it suffered through having to compete with the field of concentration for the student's time, and that higher standards of academic workmanship could be insisted on. Only three or four students reacted against the fact that the courses were *required*; the overwhelming majority approved the basic idea, though here and there questioning specific courses. A good many of the "Cook's tour" commenters realized also that the College had had to make a choice between the sampling and the survey, and they were in favor of the choice that had been made. A few students suggested an integrated problem-approach general curriculum, cutting across various fields.⁸

In 1942, for another purpose, Antioch alumni were asked for their views on the required-course program. Although the questionnaire was hastily constructed and was probably weighted on the side of a favorable reply, the response voluntarily accorded the

⁸ Samples of senior comment on the required-course program are given in Appendix D.

questionnaire (66 per cent of the total sheets sent out were returned) and the enthusiasm shown by a group not noted for its conformity and "rah-rah" spirit would suggest that alumni have found their general Antioch education a satisfactory one.

Like the seniors, the alumni most often mention appreciatively the work in aesthetics and music, in geology, in social science, government, and current events, in psychology, and in philosophy. Women frequently mention the required science courses as helpful in understanding the modern world and their husband's work and in answering the questions of the young.

The alumni seem to be much less critical of Antioch than are the seniors—partly because the senior paper is expected to be a critical evaluation, and partly because, for the alumni, minor annoyances have tended to fade. The alumni, for instance, are not particularly troubled by the superficiality of the required courses they took, and many of them have done follow-up study, either formally or on their own. Many of them mention specific interests that have developed from these courses—including everything from modeling to economics, meteorology, and social service. The most general feeling among both men and women, however, is that the benefit has been a wide cultural background, enough of the fundamental concepts and terminology of any field to go on with, a means of readily entering into other people's interests, and a deepening of interest and enjoyment in life. A good many of the alumni, particularly women, report that an increased social consciousness and a heightened interest in politics and world affairs came out of the courses in social science, economics, and government, as well as out of the co-operative job experience.

So far as we can judge, then, a great majority of the alumni value the common ground and the "liberal" part of their Antioch education. Two comments, one by a graduate of 1939 and one by a graduate of 1931, may be taken as fairly typical of the way the alumni seem to feel.

A man graduated in 1939 writes: "I can't say that I dash off a watercolor now and then because of 'Art and Aesthetics,' or collect

fossils because of geology. However, I feel that life is richer because of an awareness of things which otherwise I might have been totally ignorant of."

Another man graduate, in the class of 1931: "As I see it the required courses have resulted in an excellent example of 'serendipity'—i.e., the finding of benefits neither specifically sought for nor expected. No specific subject labored and brought forth a new interest but all have been built into unexpected and useful formulas for living in difficult and changing times. These courses have helped keep the mind open and have paved the way for future receptivity and have thus ultimately broadened the interests and deepened the understanding."⁹

⁹ Other representative alumni comments on the required courses appear in Appendix D.

Chapter VI



BOOKS AND CAREERS

ANTIOCH recognizes not only that the individual must share a common ground of liberal education with his fellows, but also that he must have some ground of his own to stand on. To help him develop his area of greatest strength most colleges prescribe a "major"—some subject in which he will do more intensive study and from which he is expected to get intellectual satisfaction. At Antioch this specialization is called the field of concentration.

The "Field" Idea

The field is individual to the student at Antioch; it is composed of academic courses plus work experiences, both of which will give the student a progressive and intensive knowledge in a particular area and some preparation for a career in this area. The field is a program of study and action for a particular student, and it is different for each one. It is arranged by the student and his counselor and then approved by the dean of students. Theoretically there could be as many fields as there are students.

The usual college "major" is a curriculum of courses offered by an academic department of a college. The student may major in any one of, say, ten or twenty or more departments. The courses he takes are largely prescribed and regarded by the departmental faculty as essential for an intensive study in the particular subject.

A common criterion for the selection of these courses is whether they will prepare the student for graduate study.

At first glance the arrangement of the departmental courses at Antioch appears to be about the same as in any liberal arts college. There is a difference, however. It lies in the orientation of the field to the student, whereas the usual orientation of the major in other colleges is to the subject matter. The Antioch fields are not merely neat stretches of academic turf bordered by hedges, with a wicket gate opening into the graduate school. The field represents more than an intellectual interest, important as that is; it seeks to cut through to a deeper, an underlying bent. The individual is encouraged to explore the emotional implications and social possibilities of his own particular bent and to enlarge it into a way of life. If his field calls for graduate study, the student will be adequately prepared for that.

Thus the student's field at Antioch tends to merge into his vocation or career; it lies half inside the College and half outside. The part inside consists of courses, seminars, laboratories, and reports as in any other college; the outside half is the co-operative job. Between these halves there is continual interplay.

Antioch has the usual academic departments, such as art and aesthetics, biology, chemistry, economics and business administration, education, and so on. The departments exist as administrative units in dealing with faculty, curriculum, supplies, and equipment. With the approval of the curriculum committee, each department offers a number of courses which conform to a common pattern: one or more introductory courses for one or more possible fields of concentration, one of which may be a general required course also; several intermediate and advanced courses, which are determined by the general curriculum planning of the College and by the qualifications of the instructors; a senior seminar, or an arrangement for individual field projects. To supplement the formal offerings and to individualize the fields more highly, each member of the faculty may offer tutorial instruction to a limited number of advanced students.

Many of the fields of concentration as arranged by the students and their counselors conform to the departmental sequences of a single department, some of them bridge two departments, and some are highly individualized. To insure that study shall be adequately intensive the College requires that any necessary sequences be followed and that the whole field be arranged according to some logical pattern. The flexibility achieved by the student depends in part on the attitude of his faculty counselor. Some of the Antioch faculty are more department-minded than others, and the academic faculty as a whole has not fully succeeded in drawing the distinction between departments and fields.

The job part of the student's field is completely individualized. Each student makes out his particular plan of jobs with his personnel adviser, and no two students have the same experiences. Since this work experience has a considerable impact on the courses of study of the student, student A may get a different body of knowledge out of his academic work than student B, even when they are taking the same sequence of courses.

Individualizing the Field

The first outstanding characteristic of the field of concentration, then, is *individualization*. The transition from the departmental major idea (which had succeeded the original plan of producing entrepreneurs) to the field idea has been a gradual one; it has probably been influenced most by the career opportunities opened to the students through the off-campus experience. Since the number of students was small, Antioch could not do as the university does: open new courses in the various specialized fields. Nor did it believe that this specialization would be desirable. By utilizing the job experience in all its aspects and for its many values, the College has been able to offer each student practical applications and a greater variety of specializations than any university could. The academic curriculum can thus be held to the fundamental theory, the illustrative laboratory experiments, and the essential skill courses.

To this end the basic arts and sciences curriculum, with some supplementing, serves well.

If we are to achieve individualization, however, the rigidity of the usual academic departments has to be broken down. During the past century, colleges have tended to become collections of departments, each of them building a watertight curriculum and competing for students and appropriations. To break up this tendency, some colleges have substituted broader "divisions" for the departments, but the barriers still persist at the division lines.

For the student, however, the flexibility must be great enough so that he can select courses relevant to his central purpose without regard to departmental—or even divisional—lines. At Antioch the student concentrates not in a department but in a field; the unit is the field.

Some fields are made up almost wholly from courses in a single department. For instance, in physics—even though physics may lead into dozens of specialized career opportunities, in research, industry, teaching, or government service and in optics, mechanics, electronics, or atomic energy—the essential course line-up on the undergraduate level is practically the same for all students.

In a field in which the basic sequences are less rigid there may be both conformity and variation. In political science, for example, Antioch students achieve a fair amount of uniformity in the course selections. Seven recent graduates listed 23 different courses in this field, four of which were elected by all seven students and an additional one by six; but 16 of the 23 courses were elected by only three students each or less.

A more complete individualization is demonstrated in fields such as journalism or personnel administration. Five recent graduates in personnel administration took a total of 32 different courses in this "field," no single one of which was elected by all five. Students heading into journalism as a career tend less and less to call their field "journalism." Among three recent men graduates who are now newspapermen, one emerged with a degree in chemistry and biology, plus writing courses, in preparation for writing

scientific news. The other two both finished in political science but had only three field courses in common; one of them added literature and psychology to his preparation, and the other took more intensive work in economics.

Many Antioch fields are labeled by the department name, such as physics, economics, or English. In an effort to be more descriptive, we frankly give some of the fields hybrid labels—economics and political science, business and engineering, or English and psychology. Many students will specialize under a subject title that sounds like a university major—for example, dramatics, accounting, or journalism, subjects for which Antioch has no organized department. Antioch thinks it makes good sense to have its students preparing not only for such well-known careers as accountancy, journalism, and mechanical engineering, but for careers in such newer fields as personnel administration and radio. Accordingly the names of the chosen fields are becoming more and more descriptive of the intended lifework of the individuals.

From the beginning of reorganized Antioch through the year 1944 the College graduated 853 men and 436 women. The general areas in which these people did their specialized work appear in the following table:

FIELDS OF CONCENTRATION OF ANTIOCH GRADUATES

SCIENTIFIC FIELDS	<i>Men</i>	<i>Women</i>	<i>Total</i>
Undifferentiated (to 1929)	20	1	21
Chemistry, Biology, Pre-Medicine	157	28	185
Engineering, Physics, Geology	163	3	166
	340	32	372
	(40% of men)	(7% of women)	(29% of total)
NON-SCIENTIFIC FIELDS	<i>Men</i>	<i>Women</i>	<i>Total</i>
Mathematics	18	4	22
Home Economics, Foods		28	28
Liberal Arts (to 1929)	47	36	83
Business, Accounting, etc.	194	28	222

BOOKS AND CAREERS

95

Psychology, Personnel Administration	16	71	87
Social Science, Government, Economics	94	57	151
Education, Physical Education, Community Recreation	52	88	140
Literature, Art, Philosophy, Foreign Language	56	57	113
Combinations, Miscellaneous	25	33	58
	<u>502</u>	<u>402</u>	<u>904</u>
	(59% of men)	(92% of women)	(70% of total)

SCIENCE-LIBERAL ARTS

COMBINATIONS

11

2

13

This table shows several things. First, there appears to be considerable conformity to standard classifications. However, within these classifications and in the "miscellaneous" categories there are many additional and often unusual fields. Second, although Antioch is a college of liberal arts, and is coeducational, the largest groups occur in business, in engineering, and in the sciences. Antioch puts more than the usual emphasis on the sciences; it also has not hesitated to offer departmental curricula in business, education, home economics, and engineering, to extend the arts and sciences curriculum slightly beyond its usual confines.

Women students generally do not specialize in the sciences, and only eight per cent have done so at Antioch. This may be accounted for in part by employers' preference for men in the technical fields. That women have the capabilities for science has been demonstrated by those who have been graduated in the field and by the much larger number who have taken scientific jobs during the war. Since war has opened more scientific jobs for women, possibly they will begin to enter the field in larger numbers.¹

¹ Besides the employment situation, there may be another factor operating against women's going into science. Our high schools and the general social tradition do not encourage girls to get the mathematical, mechanical, and laboratory background that many boys acquire before they come to college; consequently in first-year science courses the girls may meet an initial handicap that many of them cannot overcome.

One interesting fact revealed by the table is the distribution of field opportunities for women at Antioch. Although teaching, library work, and secretarial work are the most usual occupations of college women, a large majority of the Antioch women graduates go into a variety of other fields. Through the more individualized fields of concentration at the College they can fit successfully into the occupational scheme as it is, and through the co-operative plan they can widen greatly the comparatively limited experience that society has allowed them during childhood and adolescence.

In 1943 and 1944 approximately half the women, as against only about a fifth of the men, were graduated in the more individualized fields—an indication perhaps that the traditional academic program may not be well adapted to the educational needs of women.

The College does not emphasize careers at the expense of other aspects of the program. This is especially true for the women students, for whom, as future homemakers, the College makes some curricular provision. Seventy-five per cent of the recent Antioch women graduates are married and more of them expect to marry. Some of these continue in careers after marriage, but all of them establish homes. The information on sex physiology and attitudes in the life science course and the course in marriage have been mentioned in previous chapters; the course in personal budgeting and courses in household economics and foods also contribute here. Child development is emphasized. Two nursery schools are operated, one for training in child care and one for research in child development. Course work in child care prepares not only for homemaking but also for possible vocations or avocations in nursery-school work, child psychology, and community work with children. Drawing upon the resources of the Fels Research Institute, students may arrange advanced study in child development to suit almost any special interest. In this area, too, the College has been able to arrange for excellent job experience.

The obvious difficulty in permitting the student to work out his own field of concentration is that of distinguishing between a legitimate individualized field, built around the student's interests,

aptitudes, and plans for a career, and any collection of courses which the student sticks together and calls an "individualized" field for his own convenience. At Antioch there are several checks on abuse of the plan. First, there is always the student's own serious attempt to find a satisfying career, and in this effort he has the skilled counseling of the personnel officers and the benefit of his trial-and-error experience on various jobs. Next, in the more common fields, the College is able to set up a "core" of courses which, it is considered, are basic to the field and will impart knowledge fundamental to any career within that general area. Supplementing this core, further courses are listed from which individual choices may be made. These are not ironclad requirements, but they do represent a norm from which the student departs only for valid reasons. Last, the student must make out a proposed course of study at approximately the end of his second year in college. This is scrutinized for general reasonableness by the field adviser, the dean of students, and the registrar; it may also be talked over with the student by his personnel adviser. Subsequent changes must have the approval of the field adviser, who frequently checks with the registrar or the dean.

The difficulty comes with students who have had trouble in deciding on a field of concentration or with those who change fields late in their college career. Here the personal factor enters in, and occasionally a student's adviser and his friends put pressure on the dean to let a doubtful case go through. Some of these late changes, however, are based on work experience and in reality show that a student is "finding himself"; a check of two recent graduating classes of over 180 students shows that at most five individuals, or 3 per cent, would be queried by the office of the dean of students on the validity of their chosen fields.

From 1921 on, Antioch has maintained another device for meeting individual student needs—a policy of "arrangements with other schools." Students who wish to complete a specialized field of concentration for which Antioch does not offer certain courses may finish their required courses and the achievement and terminal

integrating examinations, write their senior paper, accumulate the required industrial credits on their co-operative jobs, and then transfer to another school, usually a graduate or professional one, at the beginning of what would be their last Antioch year. Credit for the year's work is transferred back to Antioch and the student receives his degree at Antioch. Pre-medical students often do this and are thus not penalized by Antioch's (normal) five-year college course; like students from other colleges, they can enter medical school at the end of four years. The student on this plan gets his A.B. or B.S. degree at the end of his first year in medical school. Other professions for which the same arrangement has been made are nursing, dramatics, forestry, and social work. Over a period of five years (1940-1944 inclusive), out of a total of 420 students receiving degrees, 23, or approximately 5½ per cent, completed their field studies in other schools.

Students may also transfer to another school for part of their specialized work and return to Antioch to finish. Because of accreditation requirements, students in elementary education normally take one quarter or one summer-school session elsewhere; art students may substitute periods at an art institute for job periods.

The real difficulty with the individualized field is not the inherent superficiality but the amount of counseling time required. This, however, is not a heavy cost to pay for educating the *individual*.

The Field and the Co-operative Plan

The second outstanding characteristic of the field of concentration, as we have said before, is the fact that it lies partly outside the College and includes the student's job experience. With this aspect Antioch has been working since 1921.

Not only does co-operative job experience help direct or confirm the student's choice of an academic field of concentration; it also contributes substantially to his information in the field and offers chances for "laboratory projects" which a college campus is not equipped to offer—in a settlement house, for instance, or in a hospital, on a newspaper, or in a commercial laboratory. In most

areas the College is already getting the co-ordination between the field courses and the field jobs that it hopes eventually to get between the required-course program and the whole job experience.

The integration between the job and specialized field is most obvious in the sciences. In chemistry, for instance (in which Antioch made a special survey of its graduates a few years ago), the list of Antioch employers includes the leading names in the chemical and drug world as well as foundations in non-commercial research. Students do every kind of work in these laboratories from routine analysis to original experiments. They frequently get acquainted with equipment, processes, and new chemicals and drugs that will not be in the textbooks for several years, and the sheer amount of laboratory hours acquired is impressive. If the chemistry student in the usual four-year college were to spend three hours an afternoon four afternoons a week in the laboratory, at the end of four years he might have accumulated around 1,680 hours of laboratory time. A study made of the jobs held by Antioch chemistry graduates between 1936 and 1940 shows that the average student worked 3,250 laboratory hours in chemistry, in addition to the laboratory work in his Antioch courses. Antioch seniors in chemistry frequently point out that they learn as much on jobs as in their courses.²

In engineering Antioch relies heavily on the work experience to provide much of the practical knowledge that loads the usual engineering curriculum with applied courses. Engineering is, in fact, a good illustration of one of the principles on which the College works, which is that if a man is going to assume large responsibilities in scientific research, in administration, or in social organization he needs not only technical skill but also the wider view. An engineer, for instance, must obviously have a number of

²Of one thirty-five-week job in industry, a graduate of 1940 writes, "I learned almost as much analytical chemistry as I did on campus."

A graduate of 1941 says, "Academically I believe Antioch compares well with other schools when considering the fundamental technical training afforded the student." In his experience the co-operative jobs served as extra courses in his field.

technical skills, many of which he must acquire from experience. As a liberal arts college devoted to educating students of exceptional ability, however, Antioch feels that many of its engineers will rise into supervisory and administrative positions and therefore need as intensive a cultural and scientific background as they can get.

For this reason the Antioch engineering curriculum stresses mathematics and the fundamental courses in physics and chemistry. Theory courses with essential laboratory experiments are offered in engineering specifically; these (in conjunction with the job experience) prepare students adequately for the fields of chemical, civil, electrical, radio, and mechanical engineering. Most students take at least the elementary courses in two or more of these specialized areas, and all of them take drawing and surveying. They also take the general required-course program, which exposes them to an all-round liberal education. Thus the engineering student has an academic program that is predominantly cultural and scientific.

The Antioch student gets his basic practical skills and his advanced applied engineering study on the job. Here he serves a down-to-earth apprenticeship under men whose first concern is technical matters. On the job, too, he learns that engineering is more than techniques. Through the liberal education studies described in the preceding chapter he may investigate some of the social and ethical implications of the engineer's work. He also learns the invaluable technical fact that engineering goes beyond the application of standard formulae to practical problems: it is an experimental science. The design of a Diesel engine, for example, is a creative task, since that particular engine must fit a unique set of circumstances.

In such fields as accounting, journalism, personnel administration, social work, or government there is also close relation between the field and the job. In accounting, for example, students normally get part of their experience on the staff of a certified public accounting firm. In government they get excellent job experience in the Federal services—with the State Department, perhaps, or in regional employment bureaus—and with local government units. In educa-

tion the Antioch policy is to give the students jobs not only in schools but outside their field also—in a department store, factory, hospital, or museum—to broaden their interest in and understanding of people. Of five education students in the senior paper sampling of 1940-41, each had had teaching jobs but only one had had teaching jobs exclusively.

Literature and the arts present a different problem. English is not a specialized field in the same sense that accounting is; the students who enter it may be looking toward journalism, publicity, creative writing, advertising, teaching, dramatics, radio, or library work—or toward enjoying literature as an avocation while earning their living in some other way. A few choose English out of desperation. In 1938 the College graduated a bumper crop of eleven literature students, three of them of sufficient academic standing to win general honors. Of this group, seven had from half to practically all of their co-operative work experience in what might be called "field jobs." For four students this was journalism and editorial work; for two it was teaching; for one it was dramatics. The students' other work experience was generally dictated by their need to earn money, by personal reasons, or by a scarcity of jobs in their field during what were, after all, depression years.

The remaining four students had few "field" jobs—either because they had to earn money to help meet expenses or because the field represented a cultural rather than a vocational choice. Two of these students had job careers which pointed toward business or personnel work; one girl, whose abilities appeared to lie more in social work, had several social work jobs.

Although students in the graphic and plastic arts frequently do not have enough training to compete commercially in that field, they do have opportunity for growth through teaching and museum jobs, supplemented often by special assignments. Because of a liberal arts instead of an applied arts or the more specialized fine arts training, they are sometimes able to make special contributions which the commercially trained cannot do. At a large city art museum, for instance, an Antioch student combined his interest in

writing, dramatics, and art by writing, for local broadcasting, radio plays about artists whose work was being exhibited at the museum. An art student working at a settlement house discovered a need for educational work in the neighborhood that could best be met by art display work. Her art displays were so successful from her employer's viewpoint and so stimulating from her own that she is now going into the new field of making up and presenting art displays on an annual basis for a large city school system. A city planning commission used another Antioch art student, interested also in political science, to draw the cartoons and sketches for the publicity materials which acquainted the public with the commission's progress and educated it to various kinds of legislation. Such assignments as these have been worked out regularly for individual students in accordance with their special interests and abilities.

A good deal of the employment open to students in art and literature is not impressive for its intellectual content or its close relationship to the field courses the student is taking; unless he is planning to write or teach or paint, nothing available in society at large is going to bear a one-to-one relationship to courses in the English Romantic Movement or the French Impressionist School. In one way, therefore, it is the job experience which gives definite vocational "shape" to any arts field. On the other hand, Antioch does not mean to imply that Cézanne would have employed his time better in designing milk bottle caps. The whole problem of the relation of the artist—commercial or "pure"—to our society and to the colleges has never been carefully explored. That American colleges have not succeeded in fostering much genuine creative art within their walls is unfortunately true. Perhaps most college life is too sheltered from the world. Antioch does not have that excuse.

Antioch's aim for the arts or literature student who hopes to do creative work is to help him see and utilize in *any* job experience the raw materials of his art. The writer, regardless of what he writes, is going to have to know a great deal about life beyond the desk. For this reason the student who is interested in creative writ-

ing needs jobs in fields and places he would never know of his own accord, and he needs jobs with many different kinds of people. Thus English majors at Antioch who are particularly interested in creative writing may be urged to take factory jobs or jobs in mountain schools or prisons, in settlement houses, or in large city hospitals. In other words, although Antioch can place writing students in co-operative jobs as copy boys, reporters, editorial assistants, interviewers, radio pages, and script writers, these jobs do not necessarily offer the best outlets for English majors. The counselor at Antioch would be likely to stress to such people that subject matter is as important as the ability to handle words.

Today, when we are beginning to think of the arts not as the exclusive property of a small wealthy class (the traditional ballet, for example, depended on the patronage of the upper classes and, though not thereby invalidated as art, was limited in its subject matter and scope) but as something which everyone should enjoy and in which participation should be widespread, the student of the arts is at the threshold of a new opportunity. If we can transform into a reality the dream that art does not have to be confined to private museums but can blossom on factory walls as well, the function of the arts will be enlarged and the material, the audience, and the influence of the arts will be tremendously increased. Antioch feels that in the co-operative job experience it has an unusual opportunity which it can offer its students in art and literature. Not only can these jobs suggest ways to earn a living; they can also perform the more important task of allowing the would-be artist to explore for realities and gain some fundamental understanding of the "common man" with whom the future of the arts may lie. What Antioch may some day be able to do for its students of art is one of the exciting possibilities of the institution.

Autonomous Study and the Field

One of the perennial aims of any college is to make its students academically self-reliant and capable of acquiring knowledge or doing a piece of research on their own. One of Mr. Morgan's

earliest ideas for Antioch was that a good share of the course work should be autonomous. In 1927 this idea was extended formally to all advanced work of the College and applied to all students.

Unfortunately, for the majority of students the plan was not successful. It encountered too many students who had neither the previous training nor the intellectual tenacity to work on their own. Another difficulty lay in the psychology of the faculty, whose morale suffered under the low class attendance and who found the tutorial relationship a difficult one to shift to. The result has been the abandonment of this plan. The occasional student who wishes to study a regular course subject autonomously is allowed to do so, but explicit arrangements must be made with the instructor beforehand.

Another kind of arrangement altogether is the autonomous or individualized course at Antioch, known since 1933 as a "381" course. In all departments the advanced student may, with the permission of the department faculty and the deans of students and of administration,³ propose his own course or choose an advanced topic suggested by the department. Presumably he does all the work on this course, including the making of his own syllabus; the member of the faculty under whom the student is working suggests breadth and depth for the project but is not responsible for it beyond conferences and rating the student's performance.

Such an arrangement can add greatly to the range of work open to students in their chosen fields and also do much to close the gap between theory and practice. A student can undertake some piece of research or writing for Community Government, for instance, and if it is work that requires substantial time, initiative, and intellectual effort he can co-operate with some department to get "381" credit for it. Or the co-operative job may suggest to a student some academic problem on which he would like to do further study.

³ The dean of administration is in on the matter also, because it is his responsibility to allocate faculty loads. Antioch faculty are not permitted to load themselves down with "381" courses purely at their own or their students' discretion.

This tutorial type of course is thus another means of making the fields at Antioch flexible and individualized.

Whether out of wisdom or timidity, there is a general feeling at Antioch that although the "381" course has a place in the curriculum it should not serve as a substitute for fundamental work in the student's field. This kind of work is therefore not usually available until the student has had his basic courses; it is recognized also that some students should not undertake "381" work at all. The suggested limit is two or three such courses in the student's entire college career. It is the faculty consensus, however, that as good and frequently better work is done on "381" courses than in the regular academic program. The difficulty with these courses has been not a lack of substance but a tendency to undertake too much. One of the things a student discovers from them is the amount of detail that needs to go into a good academic job.

Somewhere between 50 and 80 of these "381" courses are carried through to completion each year. A check of the class of 1941, with a normal proportion of men and women, shows that women take a proportionately larger number of them than men. In that class 29 women took 33 courses under this arrangement; 68 men took only 31—another indication that women's needs are met less well than men's by the standard curriculum. The graduates of the class took a total of 301 credit hours under "381"; 137 hours of this was rated A, 123 hours B, 41 hours C. The average thus was substantially more than B.

One useful residuum from the original autonomous study experiment at Antioch has been the general adoption of the course syllabus—an outline of the purposes, requirements, and methods of every course, the work to be covered, and suggested reading lists. As a substitute for day-by-day assignments handed out by the instructor, as a reminder to the student to keep the course in mind as a whole, and as an encouragement to do reading beyond the assignment or to continue reading after he has finished the course, the syllabus has become standard Antioch practice. Students often use the syllabus of a course as a guide to independent study for one

of the achievement examinations. Not the least of its benefits, probably, consists in making the instructor himself more aware of the total purposes and bearings of the course; it also facilitates his finding out about the content of other instructors' courses, thus aiding in integration and avoiding overlaps.

Electives in the Antioch Program

Shading into the field of concentration are the courses a student takes not in order to satisfy any requirement but because he wants to take them—in short, his elective courses. These may be in a subject related to the student's field of concentration or related to his plans for a career (as, for example, piano lessons for a girl who expects to go into pre-school education); or they may be in subjects which the student wants to investigate or merely enjoy.

As things work out, with some credit on achievement examinations the average student in the humanities or social sciences is likely to have 20 or 30 hours free in his schedule, or approximately an eighth of his Antioch time, for courses of his own choosing. A science student may with luck clear 12 of his 160 academic credits for electives, or something less than a tenth. This arrangement would seem an undue hardship on the B.S. student were it not for the fact that in the general required-course program he is introduced to a much wider range of subjects outside his field than the average science student ever encounters; he must, in short, take electives in spite of himself!

Antioch gives its students less leeway in choosing elective courses than the majority of American colleges and universities do. The need for some common ground of education and for a purposeful development of the individual's special abilities in the field of concentration precludes much time for the luxury of undirected choice. Antioch feels, however, that in every student curriculum there should be some slack which the student may use as he sees fit. This is one more way of trying to make sure that the individual can get an education made to his individual measure. The College's task here is to see to it that the slack shall be kept slack, so that the

student may use his extra courses for enjoyment if he wants to, without group pressure developing to make him confine them to his field of concentration.

The Contribution of Research

Another kind of encouragement to independent study and thinking, as well as a great enrichment to Antioch's field programs in science, is the presence on the Antioch campus of two large research organizations in science. These are the Charles F. Kettering Foundation for the Study of Chlorophyll and Photosynthesis and the Fels Research Institute for the Study of Human Development.

The Charles F. Kettering Foundation for the Study of Chlorophyll and Photosynthesis cuts across the fields of biology, chemistry, and physics to study the problem of "what makes grass green." Photosynthesis is the still mysterious process whereby the plant uses sunlight in the formation of all the substances it produces. Chlorophyll, the green coloring matter of leaves and grass, seems to be the agent through which the transformation of sunlight into plant substances takes place. The Antioch research organization investigates chlorophyll and its occurrence in the plant and simultaneously tries to synthesize chlorophyll and related products in the test tube. A milestone was the synthesis, several years ago, of "porphine," which does not occur in nature but is the common building block (or, more accurately, ring structure) in chlorophyll and in hemin, the red coloring matter of blood. From porphine has been built up a whole series of porphyrins—compounds in the same chemical family as chlorophyll but simpler. These are being studied. Some of the porphyrins which occur in nature as disintegration products of chlorophyll have now been synthesized. Another promising line of investigation was opened up by the recent synthesis of isoporphine, which has the same chemical composition as porphine but a different molecular structure and somewhat different properties. Isomers for various porphyrins have also been found; this suggests that chlorophyll itself may occur in different structural forms.

The Fels Research Institute was established in 1929 as a result of Samuel S. Fels's interest in the reasons for individual differences in human effectiveness. It brings together a staff of some twenty-five people, including psychologists, physiologists, anthropologists, biochemists, geneticists, and physicians, in a systematic longitudinal study of human growth and development. The Institute is studying approximately two hundred white children, together with their families, who live in neighboring communities. The individual child is studied from early fetal life until maturity. The aims of the study are:

1. A quantitative account of the growth, function, and adjustment of the child and his environment.
2. Study of the genetics of the child's structure, growth, and physiologic patterns.
3. The development of methods of appraisal of the physical, physiological, and growth progress of children.
4. An analysis of the relations between structure, function, and behavior.
5. Study of the relation of environmental forces to human growth and adjustment.

Each child visits the Institute at regular intervals and is in turn visited by the staff in both home and school, in accordance with a systematic plan of observation and examination based on the age and maturity of the child. Current research results are published and clinical techniques are made available to professionals, so that the Institute's work may have an immediate as well as a long-term value.

Both these institutions contribute to the Antioch campus far more than prestige and "atmosphere." All the senior members of the Kettering Foundation staff, for instance, have taught advanced courses in the College—courses in biology, botany, biochemistry, physics. The Foundation has provided excellent research jobs on the co-operative plan for qualified students and has provided graduates with an opportunity not only to do original research but to publish. An arrangement has been made with the Ohio State

University and several other universities whereby graduate scholars and fellows connected with the Foundation may submit research done at Antioch for the Ph.D. degree in these institutions. The research organization is housed in one of the College buildings, and its laboratories are open to students.

The Fels Institute has maintained similar relations with the College, notably through contributing the services of an expert teaching staff in psychology, physiology, and biochemistry as well as through affording opportunities for students to participate in child development research as part of their Antioch program. At the Institute also students are employed as research assistants on co-operative jobs, and several have joined the Fels staff on completion of their training and graduate work. Recently in psychology and related fields several fellowships have been established by means of which graduate students may obtain advanced degrees for work done partly in collaboration with the Fels staff; as in the photosynthesis project, these students may spend a year or more here as "internes" and submit to their own universities for partial fulfillment of the Ph.D degree the research they do in psychology, biochemistry, or child development. A contemplated enlargement in the scope of the research will within a short time add to the Fels staff, provide new laboratory space, and increase campus resources both in its library and in its expanding research facilities.

The campus also has several industrial research projects—in two of which the Army-Navy "E" award was won⁴—which furnish opportunities for student research jobs. Individual faculty projects like making educational movies in the arts also draw students into

⁴During the war nearly the whole of the Federal funds authorized for research was allocated to a few large universities. This was understandable in the emergency, but it had the effect of drawing the best teachers of science out of the smaller colleges. This, in turn, takes from thousands of able students their contacts with outstanding teachers in the sciences. If this practice were to be continued it would partially dry up the sources from which our best young scientists come. Because a new national policy for the subsidization of research is developing, it is important to see that the smaller institutions are included in the program on the basis of merit.

their orbit; group faculty projects like the *Antioch Review* help increase student consciousness of social frontiers; and short-term collaboration with outside organizations like the Keith Foundation to discover better teaching methods and materials for the elementary progressive school or the Ohio Farm Bureau on co-operatives or the United States Government on quartz crystals brings other kinds of research to the campus. A new and substantial endowment for Glen Helen provides faculty and staff for teaching and possible additional research in the natural sciences.

Senior Opinion on the Field and the Graduate Record

If the sampling of 1940 and 1941 senior papers may be considered indicative, there is more divergence of feeling about the field of concentration than about the required-course program. One-fourth of the 46 students did not comment on their fields at all, though they discussed their own vocational futures; one-seventh of the group mentioned specific courses in the field of concentration but made no over-all judgment. Nine students, or one-fifth, were on the whole satisfied with the work offered in their chosen fields; the same number were not. The remaining ten made comments about the field or the related job experience which did not fall within these categories.

All but one of the fields criticized were the more standard ones, not the highly individualized or interdepartmental fields; students stressed chiefly poor organization of their field curriculum. Three of the nine students admitted that personal reasons of one kind or another probably colored their judgment of their field.

Many of the comments stressed the contribution of the co-operative job to the field experience; two papers suggested the need for a better integration of jobs and courses.

Alumni do not seem to think in terms of the field of concentration so much as of the total academic experience and the co-operative jobs. In the only direct study the College has made of alumni satisfaction with the field idea, the chemistry graduates were asked in 1941 whether their training seemed equivalent, superior, or inferior to

that of the other chemists they had come to know. Of the 59 who answered, 58 considered it equivalent or superior; one rated his training inferior.

A frequent question is whether Antioch graduates stay in the field for which they have the double preparation of study and job. The chemistry graduates did; only five out of a hundred shifted to other work. In the social sciences (the only other alumni group the College has studied in this way) there was a strong subsequent trend toward personnel, business, and industrial management and toward government administration. These studies probably mean no more than that chemistry itself is a relatively definite field, whereas the social sciences, covering sociology, economics, and government, are an open door to many different kinds of career.

Although it is impossible to say with any certainty how many of the Antioch alumni have "changed fields," it can be said that Antioch alumni appear to be engaged in a somewhat different spread of occupations than are American college graduates in general. For instance, Antioch men compared to other college graduates under forty are three times as likely to go into government service, and Antioch women five times as likely. The College has twice the "normal" percentage of women in business and twice the "normal" percentage of men in industry. On the other hand, only two per cent of our men go into law, as compared with eight per cent in the nation at large; and only a fifth of our women go into library work or teaching compared with the usual 68 per cent.⁶

This trend away from the more traditional professions follows the national tendency for college graduates *over* forty to leave the professions for business, science, and industry—a fact which suggests that the difference between Antioch alumni and graduates of other schools is based chiefly on the early pull of the co-operative job. At

⁶ The comparisons with other college graduates are based on a study made by two members of the Antioch personnel department and published in the February, 1944, issue of the *Antioch Alumni Bulletin*. The source they used for information on college graduates in general was Franklin L. Babcock, *The U. S. College Graduate* (New York: The Macmillan Company, 1941).

Antioch the opportunities in the newer professions, such as labor administration, public administration, nursery school teaching, and the myriad ramifications of scientific research, become apparent to the student through his work experience and the counseling of the personnel officers.⁶

Antioch alumni seem to keep on studying after they are graduated; this may be either a confession that their preparation in their fields was inadequate or an acquired taste for the intellectual life. Approximately half the Antioch graduates have pursued formal study after college, in graduate school or in evening classes; as of March, 1944, regular graduate or professional degrees (Ph.D., M.A., M.D., Bachelor of Law, Bachelor of Theology, C.P.A., and others) had been or were about to be earned by a fourth of all men graduates and 15 per cent of all women. The highest percentage of graduate study was done by the chemists, of whom a third had completed their Ph.D.⁷

How Full Is the Curriculum?

A question frequently asked by those interested in Antioch's academic program is to what extent the College can cover in its 120 academic weeks the work that the usual four-year college offers in a maximum of 144. Does Antioch scant the curriculum in order to make time for its other offerings?

Though Antioch is hardly in a position to judge whether its own educational cloth be short, the following considerations may be advanced:

(a) Antioch offers not only 120 academic weeks in its curriculum but also a minimum of 90 weeks on the co-operative job. Besides specialized knowledge, the student may pick up general education from the jobs and if he is working in a city may improve his cultural background by taking advantage of the concerts, plays, operas,

⁶ A study of the peace-time occupations of Antioch alumni, as made by the Antioch personnel department, appears in Appendix F.

⁷ For the way Antioch students and graduates compare in test results with the students of other colleges, see Appendix C.

museums, libraries, and so on, available. When he comes back to college he is able to use this information to "catch on" faster in his courses; as a result he may be able to cover material more efficiently than the student who has less illustrative experience to draw on.

(b) In some courses which are easily comparable, like mathematics, we discover that we are trying to cover in less time the material other schools may cover more deliberately. We suspect this is true in other courses besides mathematics. Antioch relies on the fact that its students have been carefully selected and on their general maturity for their ability to carry a more concentrated academic program.

(c) The objective tests given to Antioch students from time to time, on which there are comparisons with national groups, suggest that our students stand relatively high in terms of the knowledge they have accumulated and that they tend to acquire increasingly more of it as they progress through college. As far as this kind of academic measurement goes the Antioch product seems a successful one.

(d) It must also be remembered that Antioch is trying to make a new synthesis in education and that some of the familiar academic landmarks of other schools are purposely omitted here. In this sense, Antioch is not attempting to cover in 120 weeks precisely the same academic ground that may elsewhere be covered in 144, but it is trying to give the student 120 weeks of academic study plus 90 weeks of concentrated experience which will fit him both intellectually and practically for the world of today.

Chapter VII



WORK AS EDUCATION

THE students who come to Antioch to take advantage of the co-operative plan usually do so because they want the adventure and excitement of the job or because they hope to find a vocation and make a substantial start in it. Few realize at the outset how much richer and more rewarding than this the co-operative job experience can be.

From the standpoint of philosophy the co-operative plan, which periodically sends students out into society and periodically brings them back again, is the dynamic factor welding the College and society together. To the student, however, it is a circle that keeps widening out like ripples in a pond—or a horizon that steadily enlarges.

First of all, he discovers physical America: the sheer extent of it, in plains and mountains; its diversified life, in towns and cities, in industries and cultural institutions, in the myriad occupations of men. He learns how to get around in this social scene and how to take responsibility for his own food and shelter. He learns the basic demands and responsibilities of work. He learns to observe critically and to perform with accuracy. He begins to see not only the job supervisors but his fellow workers as people with whom he must get along and people in their own right. He gets an understanding of masses of people, of the pressure groups through which

they express their beliefs and hopes, of the social maladjustments that oppress and thwart them, and of the workings of the actual world; all these things illuminate his college textbooks and at the same time afford a check on them. He finds out what kinds of occupations interest him and the kinds for which he has aptitude. He discovers how his own performance compares with that of others. It begins to dawn on him that earning one's living has social implications and ethical consequences. He acquires practical information both within his chosen field and outside it—all sorts of facts, skills, and funded experience which Antioch alumni say have been valuable to them in their post-college careers. His off-campus experiences teach him better how to think and how to relate thought and action.

Naturally the co-operative job experience does not accomplish all these things for all people or exactly the same things for any two persons. It again is individualized education, which has to be administered skillfully if it is not to become dilute and repetitious and if the latent values are to be brought out. It can, however, enormously extend the student's educational environment and the educational resources of the campus. Not only does a student have his own experiences on the job, but in addition, both on the job and back at school, he is associating with other young people who may have had widely different experiences. To this vicarious education his own experience gives him the key.

In Their Own Words

What students get out of the job experience can best be given in their own words. The following quotations have been taken verbatim from various job description reports or from senior papers; they are "spontaneous and unrehearsed" expressions of what the students think they are learning.

1. Places, people, personal qualities, responsibility.

For me, X— was situated in the most interesting part of [New York City]. Not only were City Hall and the Municipal Building close, but we were also in the center of one of the most prominent

business sections. At noon from the buildings on crooked, narrow Nassau St. swarm thousands of working men and women. Chinatown was just a few blocks away as was the Fulton fish market and the river-front open stores and markets; the Brooklyn Bridge was at our back door and down Broadway came all the parades from the Battery. Our window gave a wonderful view of the reviewing stand with all its celebrities and the PA system gave their messages to us in full force. In the center of all this activity is Trinity Church with its calm serenity.

That job taught me much about factory accounting, and even more about human nature. Most of the men in the plant might be crudely referred to as "dumb Pollocks," but they were some of the finest machinists in Chicago. I learned to respect a man who could take a machine and in three or four hours be turning out parts accurate to the tolerance specified, and at the rate specified.

The co-op who takes this job must be responsible, and intellectually honest. I have caught myself once or twice trying to squeeze an end-point into specifications when it is on the line or barely under or over.

Another thing is the ability to say, "I don't know, but let's find out." This is an attitude that I never have had before, but never before have I had a chance to see how effective it can be, how necessary if you want to learn anything.

2. Vocational exploration and orientation.

The job [in a drug firm] has done wonders toward clearing my own vocational confusion. I realize that I need no longer fear chemistry, and plan to tackle Organic II and Biochemistry with vigor my last quarter.

Working here has quite conclusively convinced me I would rather combine science and education than major in either physics or chemistry.

My sudden liking for accounting has been enhanced tremendously in the weeks I have been on this job. . . . Another important factor is the wealth of experience from merely seeing various types of business in operation.

For someone like me who is waveringly interested in journalism and wants to find out what it's all about this job is excellent. After getting printer's ink on my fingers literally as well as figuratively I have renewed my resolve to go ahead with some phase of journalism.

3. Vocational preparation.

As soon as I became interested in advertising, I talked the matter over with the Personnel Department and we agreed on a general program of newspaper writing, newspaper advertising office, department store sales, other selling experience, and an advertising agency job in my senior year. This plan has worked out much better than either of us could have imagined.

Practical drafting is something that almost every technical student needs, and the soundness with which he learns his lessons will be very important in subsequent work in his field. What I have amassed at X—— in skills gives me an excellent basic grounding in the interpretation and composing of the language of the engineer—the mechanical drawing.

The co-operative jobs in the field of chemistry that Antioch offers as a supplement to academic work serve in many instances as specialized training. The metallurgical and metallographic work at the X—— plant combined with physical testing have, I believe, taken the place of some extensive and expensive graduate courses in nonferrous physical metallurgy, and will be of much future value.

4. Integration with academic experience; the larger view.

The jobs have enforced the academic program by practiced psychology, economics, aesthetics. I find it easier to come back to studies after a ten-week shift. The studies seem fresher and often are far clearer, because of experiences on the job.

Through our [proofreading] we are always in contact with the latest development in business and economic trends. I was glad I had taken economics at school before coming on this job, for we are often involved in reading a complicated maze of laws and regulations, etc., which are [otherwise] barely understandable.

The courses of second-year organic, physiology, and bacteriology have provided a basis for a general comprehension of the work and

have also enabled me to use an intelligent inquisitiveness in learning more about the advanced chemistry and biology involved. Upon returning to school, I will have a good idea what this field consists of, and will thus know where to place the emphasis in studying.

Possibly these first two co-operative jobs [summer camp, because student had listed working with children; emergency placement on a job in a tuberculosis sanitarium for children] will have little bearing on my success as a chemical engineer serving a large corporation. However, I feel that through these jobs I have gained insight into existing social conditions which may have considerable bearing on my success as a chemical engineer seeking to serve society.

It was wonderful to think of the value to humans that the factory and machines could bring and yet horrible to see men fearful of jobs and losing their self-respect by such tactics as restricting production. It is experiences [like] these which make the co-operative job such a valuable part of the Antiochian's education.

Impact

In addition to the fact that these comments may illustrate the points under which they are classified, it is obvious from them, and even more obvious from reading student job descriptions in their entirety,¹ that the student on the job is undergoing a vivid and absorbing experience, which is greater than the sum of its parts and which in fact he does not so much analyze as live.

Moreover, although the major value of the job experience may shift for a given student from "personal development" to "competence in field" as he progresses from freshman to senior, the total values of the work experience exist to some extent in every job. Whether he is aware of it or not, the student is experiencing them all simultaneously. He is growing in all directions all the time.

One of the most interesting points of view from which to consider the work experience is as an attempt to face *inside the college* the fundamental problem of the relation of education to life. What,

¹The complete job report of a young woman who worked for the Department of Agriculture in Washington, D. C., is printed in Appendix E. In it only the names of individuals have been changed.

in fact, *is* the correspondence between Sophocles and the Irish tenor at the next drafting board? What difference can medieval French history make in the life of an accountant? Antioch is just as interested in this "whole" aspect of the co-operative work experience as it is in the more specific benefits of "vocational orientation" and "personal development."

Organization of the Plan

The Antioch work-study program, called like its prototype at the University of Cincinnati "the co-operative plan,"² is a requirement for the academic degree. With certain exceptions for transfer students and returning veterans, students must be able to present 90 co-operative credits, each credit representing one week's employment. For approximately four years of his college course the student alternates study terms with a series of jobs on which he must make a satisfactory record of performance. In fields where employment is not seasonal, two students hold the same job, one working while the other studies. Thus the job goes on without interruption, and, since each study term at the College is given twice in succession, the curriculum goes on smoothly too.

The College has experimented with five-, ten-, and twelve-week periods of work and study. At present the Antioch calendar has two eight-week terms before Christmas and two twelve-week terms after Christmas; each co-operative student attends school one eight-week and one twelve-week term. When two students hold one job, the Christmas and summer vacation periods are divided; each student thus emerges with six weeks of vacation in the year. Using Christmas as the pivot allows the College to place students on seasonal as well as on year-round jobs—such as department store

² May we remind our readers that the co-operative plan was first put into operation at the University of Cincinnati in 1906 by Dean Herman Schneider, in the college of engineering. It seems to have received its name from the co-operation it involved between education and industry. It is today used in about seventy-five schools and colleges; wherever it is used, its essential characteristic is that students alternate periods of study with periods of work on jobs.

selling before the holidays and accounting jobs after the first of the year.³

Administering the plan is the responsibility of a separate administrative unit called the personnel department. A personnel director and five associate directors secure the jobs (though students may on occasion obtain their own), analyze and evaluate them, place the students on them, counsel with students during their study periods concerning their plans and general progress, and keep in touch with the students while they are on the job. The Antioch policy of having the entire faculty participate in the major phases of the College program cannot apply here, where the need for continuity and a specialized professional approach—as well as the need to be away from the College for substantial periods of time—is so obvious. However, several of the personnel directors have been recruited from the teaching faculty, and for the past few years one member of the faculty has transferred into the personnel department each year. This is one more way of exploring the educational possibilities of the job and of making the faculty more aware of the resources available.

Counseling and Placement

Like most American college students, a great majority of the young people who come to Antioch have held only odd jobs or worked a summer or two. Although this trend may have reversed during the war years, it is a truism that peace-time young Americans, especially in periods of low employment, have little experience in regular paid jobs and that the change from farm living to apartment living has drastically cut down on chores.

Educators have for some time been looking at this situation with misgivings. Though work for work's sake has little to recommend it, work as a formative influence on character has played a large

³ In his year of full-time study the student alternates two sets of courses instead of study and work.

In some ways the Antioch system is easier to draw a picture of than to explain; the chart in Appendix E may be clearer than words.

part in our American culture. When we Americans say that a man knows how to work, we mean that he has persistence, self-discipline, some idea of workmanship, and the will to achieve. When we send to our colleges and universities so many young people who have never worked, we are sending the equivalent of European leisure-class youth, but at the same time young people without the various European cultural traditions of discipline, class obligations, and the like which have been the steadying influence for youth abroad. Since in America we are less interested in *noblesse oblige* and more in the shared experience of a common task as the basis of our democratic society, to let the work experience die out as a formative cultural influence would seem to be unfortunate—particularly since, to realize our vision of what our society can be, there is no real lack of work to be done. Antioch feels that many of its entering students need above all to learn how to work.

As a first step toward this end, Antioch has provided a vocational orientation course for all entering students. They attend lectures and discussion groups, led by personnel directors or upper-class students, on various vocational topics and fields. New students who are without a reasonable amount of previous work experience and are also on a full-time study program spend an additional ten hours a week for twenty weeks on a paid job at the College itself—doing library or office work, helping with campus maintenance, assisting with children at the nursery school, waiting on table, or performing routine laboratory work. Here, under supervision, they are expected to learn the fundamentals of promptness, dependability, workmanship, and co-operation.

During his first study term the new student also writes a college aims paper (already described) in which he states his present occupational interests and goals. Antioch's reasons for starting vocational thinking in the freshman year might well be reviewed here: A substantial number of young people come to college already motivated vocationally and would be bored waiting for two years to try out their interests; a good many others are preoccupied with thoughts of their future and want to start working on it. Antioch

feels that this early vocational exploration can proceed along with a liberal education with benefit to both; that necessarily the student's first choices are tentative, to be confirmed only in the light of his experience over a couple of years.

Accordingly the college aims paper is merely the springboard for the student's first long conference with his personnel adviser (the particular personnel director who happens to be counseling all the students in a particular vocational area). The adviser also uses the aptitude and achievement tests which already have been useful to the student's faculty adviser, as well as the student's previous scholastic and employment records, and any other available information about his interests and hobbies. On the basis of all this information the adviser and the student agree on areas to be explored and on types of jobs and skill courses that might be helpful.

The first few off-campus placements of a student are made with a view to letting him try out different kinds of work and to furthering his personal development. A shy person may deliberately be given work as a receptionist or in selling in a department store; a student who wants to learn to speak easily and think on his feet may be given a guide job in a factory, radio station, or museum. As the student acquires more experience and chooses his occupational field, job experiences are ordinarily aimed at letting him see different aspects of that field and get some basic skills in it.

The placement of an entire student body on off-campus jobs is a process that takes weeks to complete. First, each student has one or more conferences with his personnel adviser concerning what jobs might be desirable. He looks up the descriptions of these jobs, or he may talk to students who have worked on them or to the personnel director in whose geographical area a certain job may fall.⁴

⁴ Each director has a double responsibility: (a) to a group of students in one interest area (such as chemistry, biology, and pre-medicine), whom he serves as *personnel adviser*; and (b) to a set of jobs of all kinds which happen to be located in one geographical area. To the students on these jobs he is *job supervisor*. The students to whom he is personnel adviser may or may not be placed in his geographical area, and he will serve as job supervisor to many students, in other fields of interest, who have other personnel advisers.

After all students have expressed their preferences, the personnel directors meet together to make the job placements. Student members of a Community Government committee take part in the placement procedure. The entire lists of jobs and of students are gone over; the students who want each job are discussed and their qualifications and need for that particular job are considered. Somehow the available jobs and the best interests of each student must be equated.

Students then come in to their advisers and confer about these tentative placements. Further placement meetings are held to record their consent or to revise the placement. The job supervisors write or visit the employers in their territory recommending specific students for specific jobs during the next employment period; when the student has been accepted, the placement process for the period is complete.

Placement is gone through at least twice a year for each student, though if he is returning to the same employer it is a simpler matter. When two students alternate on a single job, the student is usually expected to keep the same job for one co-operative year. Short-term or seasonal jobs, however, may require that the full process be repeated each time. A study made of the class of 1941 (chosen as a representative pre-war group) shows that although the number of employers per student varied widely, many of the students had been with seven different employers during their Antioch years.⁵ The average number of employers per student was five.

The placing of students on jobs and visiting them on the job, however, are only one part of the story. The other part is counseling with the students, not only about immediate job placements but about the individual student's long-term goals. Do his abilities and his interests point the same way? Are there new employment

⁵ As one might expect, where the student's interest is well defined from the start he tends to hold fewer different jobs than the student who is undecided and needs to explore. The chemistry students in this 1941 class, for instance, had normally around four employers apiece, and most of these students spent their last two or three years with the same employer. The journalism students, however, came nearer to the figure of seven jobs apiece.

fields he may not have thought of? What are the opportunities in his prospective field? How can he make better academic and personal preparation for his work? In the Antioch system the personnel adviser must be more than a well of technical information. He must stand ready to offer suggestions about personal adjustments and to discuss with the student the ethical and philosophic implications of his job. As we have said before, the realness and immediacy of the work experience will often allow the personnel adviser to make suggestions which the student will accept without resentment, where the faculty adviser might be hard put to it to get the point across.

Like the faculty adviser, the personnel adviser is working not on hunches but on an increasing accumulation of evidence. The student's placement and aptitude tests; course grades and instructors' comments; his college and vocational aims paper; his job description reports; his ratings by employers; any special tests or unusual experience he may have had—all these supplement and rectify his adviser's impressions of him. For smoothness of relations brief notes of each interview with a student by any director are noted down on the student's "interview sheet," which thus becomes a longitudinal record of the student's relationship with the department and of the interviews he has had.

It is also true that, because placement is done departmentally rather than by individuals, counseling too becomes a departmental function. Not only the adviser but all the other directors are abreast of a given student's progress; through the necessity of discussing him at each placement period they are often able to suggest desirable experiences for him or to keep his needs in mind in opening new jobs. This is especially true of upper-classmen, whose plans are beginning to take definite shape.

The fact that each director advises vocationally in one area and is at the same time responsible for the jobs in a certain geographical territory explains how Antioch is able to keep the jobs matched to student interests. The adviser counseling art students, for instance, knows the needs of the various individuals who want art jobs. If

the College does not already have suitable jobs, each director bears these students in mind in looking for new openings in his territory. If more advanced jobs in electrical engineering are needed, each director can be looking for them as he makes his field trips.

Jobs and Employers

Although jobs for students are usually secured by members of the personnel department on their trips, jobs may also come through students who find their own or through alumni and friends of the College. A number of openings come to the College unsolicited. Once a particular position is opened, employer relations are handled by the personnel director responsible for the geographical territory it is in.

First conceived as a local enterprise with the bulk of the jobs on the College campus or in the Dayton-Springfield area, the co-operative plan has steadily widened. In 1921-22 there were 113 co-operating employers, of whom 112 were located in Ohio. Twenty years later the number of regular⁶ College employers had more than doubled, and nearly three-fourths of the jobs were located outside Ohio. Students have held jobs in nearly every state in the Union, though most of them are concentrated in the East and the Middle West. It is a literal as well as a poetic truth that the Antioch campus stretches over twenty states.

Although the quantitative trend has been away from Ohio and the immediate College neighborhood, the qualitative one is not necessarily so. Some of the best co-operative jobs are still near Yellow Springs, many of them on the campus itself—in the research projects, in College departments, and with Community Government and community enterprises.

⁶ Regular employers are those who have some established arrangement with Antioch co-operative students that includes more than one temporary period of work. In addition to these regular employers the College has over a hundred others each year who offer temporary employment to students (most of these come through individual job arrangements which students make for themselves). For growth of the co-operative plan, see Appendix E.

For 1942-43, the last fairly normal year in job distribution, the scatter of all employers, both regular and temporary, was as follows:

Ohio and surrounding states (including Pennsylvania and West Virginia)	161
North Atlantic states (excluding Pennsylvania and West Virginia)	120
New England	31
North Mississippi River states (including Illinois, etc.)	48
Southern states	5
Western states	28
Total number of employers	393
Total number of jobs	652
Total number of states (including the District of Columbia)	36

The long-term trends have been toward variety, toward better jobs in general, and toward increasing opportunities for capable upper-class students. The specific job picture changes with each generation of students as interests change and new emphases emerge. Today, for instance, many students are going into aeronautical engineering, government, personnel management and industrial relations, both public and private housing, city planning, biochemistry, and organized labor. Some of the students who would previously have gone into business or social service are now finding places in these newer fields.

Antioch students work in stores, factories, hospitals, day care centers, housing projects, settlements, schools, restaurants, employment agencies, laboratories; on newspapers, farms, construction jobs; by themselves, with other people. Much of the work is necessarily of a kind that demands little previous experience—on an assembly line, behind a counter, or as routine laboratory worker or copy boy on a newspaper. As the student gains experience the jobs become more advanced: newspaper reporting; original research in chemistry, physics, or metallurgy; directing of a recreational program in a settlement house; junior auditing for a public accounting firm. To meet specialized interests the College has uncovered each year a few "unusual" jobs, such as one in a museum

of natural history for a student especially gifted in sculpture and interested in biology, who is modeling for the museum a series of prehistoric animals, or an unusually responsible job in which a student checked the mathematical calculations of research engineers in a television laboratory.

A typical recent spread of student jobs by kind of work and by employers is shown in the following two tables:

REGULAR EMPLOYERS BY FIELDS, 1940-41

	<i>No. Employers</i>	<i>No. Jobs</i>
Business	64	128
Industry	73	153
Transportation and Communication	5	16
Personal Service	2	12
Public Service	9	13
Professional Agencies	71	145
Totals	224	467

WHAT STUDENTS DID, 1940-41

I. Business Organization and Administration

A. General office work	89	
B. Selling	57	
C. Accounting	17	
D. Advertising, journalism, publicity	13	
E. Miscellaneous operating services	22	
F. Special advanced jobs	18	
Total business jobs	216	46.3%

II. Industry and Applied Sciences

A. Production and construction	68	
B. Laboratory and field work		
1. Biology, biochemistry	17	} 87
2. Chemistry, metallurgy	30	
3. Household economics	3	
4. Elementary drafting and mapping	8	
5. Electrical engineering, physics	24	
6. Civil engineering, geology	5	
Total industrial and scientific jobs	155	33.2%

III. Education and Related Professional Services

A. Teaching, recreation, counseling	39	
B. Child development	14	
C. Social welfare, psychology	17	
D. Library or museum work	16	
E. Special advanced jobs	10	
	<hr/>	
Total professional, etc., jobs	96	20.5%

Co-operative jobs are not static. Students who show ability may be promoted—like the girl hired by a New York accounting firm who proved so adept at catching small errors that she was advanced to balancing the monthly postings at a substantial increase in pay, or the student in the statistical division of the Red Cross who took over the work of a superior who had to leave for an emergency operation, or the student chemist in a Cleveland industrial firm who in his last weeks on the job helped plan the laboratory equipment for a new plant the firm was going to build.

Many employers find ways to make the job more educational. One small developmental research laboratory employs two students at a time and periodically switches them so that each will have a chance at production and at research. A department store (whose personnel director, incidentally, is an Antiochian) gives students a thorough and systematic training program, including selling, promotion, and personnel work. A Washington government agency put some of its student employees through the training program that their men going to South America had to take. The heads of many research laboratories are eager to explain the work to student employees, one of whom reports: "I find Dr. X— very helpful, as he takes an active interest in helping me to become acquainted with all the various phases of the work of his lab, and the different experiments he is conducting."

There is also a turnover in the type of jobs, chiefly due to the number of students currently available in various fields and to current student needs. If one year there is an overplus of chemists and a dearth of accountants, accounting jobs may have to be closed

and new chemistry jobs opened instead. Sometimes a co-operative job closes because the student on it is asked to stay with the organization full time when he is graduated—a happy ending from both the employer's and the College's point of view.

Frequently jobs close because the work itself is reorganized or the special short-term project ends; occasionally employers close a job because they are dissatisfied with student performance or feel that the work is not adapted to the co-operative system. Sometimes a job must be suspended because there is no qualified person to take it.

It is thus not ordinarily the objective of the College to maintain the same jobs intact, to be filled year after year. There is advantage both to the student and to the employer in keeping the situation fluid, with certain jobs offered only temporarily or available only to a certain individual. In this way there is less danger that students will arbitrarily be fitted into jobs without sufficient consideration for their interests; also the co-operative plan is kept responsive to changes in occupations and to new occupational opportunities.

Antioch is still co-operating, however, with employers who started out on the plan in 1921; with a large number of employers there have been sustained relationships for years. Some idea of the normal job turnover and tenure of employers may be gained by looking at the figures for 1940-41. In that year, 72 per cent of the College's regular employers were carried over from the previous year; 4 per cent renewed contact with the College after skipping a year or more; and 24 per cent, or nearly a quarter, were new. Of these same employers, 54 had been associated with the College only one year; 106 had co-operated from two to five years; 49 had co-operated from six to ten years; and 15 had taken part in the program from ten to nineteen years.

The Student on the Job

The end of each Antioch term marks the beginning of a migration. Inexperienced students going out on a job for the first time pack trunks; the wise old hands pack one suitcase. By bus and by

train the students stream out of Yellow Springs and head for Cleveland-Detroit-Toledo-Chicago-Buffalo-New York-Boston-rural New England—in short, for the job. Arrived at his destination, the student hunts for living quarters (unless this has been arranged before he leaves Yellow Springs), unpacks his bag, and reports for work.

On the job itself Antioch students are paid the prevailing local wage for their age and skill. During the late thirties the total annual earnings for men *averaged* nearly \$500; for women, around \$400. What any individual student made might depart widely from this figure, since there were not only high-paying jobs but also, in various institutions, jobs which were excellent in terms of experience but on which the wage was merely maintenance with perhaps a small cash allowance. Upper-class students generally earn more money than beginners. Student earnings and their share in financing the college course have already been discussed in the chapter on selecting students.

The amount of training a student is given for a particular job is the employer's responsibility; it depends on the job, the student's previous experience, and the employer's usual practice. Training may range from little or none to an elaborate course—especially when the student might become a permanent employee.

During his work periods the Antiochian is not a college student on a lark but a regular employee who is expected to master his job quickly. He is expected to turn in a better-than-average performance on the job, but how he does it is up to him. He has to discover for himself the standards of quality and quantity demanded by the boss, how to get along with his superiors and his fellow employees, and how to stay out of current feuds. He bumps into such ethical problems as dishonesty, unfair practices, and restriction of output.⁷

⁷ The senior papers often furnish examples of such experiences. See Appendix E.

An Antioch student, incidentally, may leave the job without prejudice to his College standing if he is asked to do work likely to result in bodily injury or violation of his ethical code.

On the job, Antioch students are coming more and more into contact with organized labor. Before the passage of the Wagner Act which gave labor the legal right to organize and bargain, College policy had been that students were temporary employees who would be interested to observe labor practices but because of their temporary status were advised not to take an active part in labor organizations. Now that unions bulk so large in the employment picture, however, Antioch feels that students should endeavor to become acquainted at first hand, either through participation or close observation, with the union movement—just as they should become acquainted with the other massive economic forces of our day.

Today, on many jobs, the student is expected to join the union; on others, because of his temporary status, he is not permitted to; on still others the matter is left to his choice. The student may see the union from the standpoint of management, particularly if he is in science or in business; or he may get in on the worker's side of the picture. Many students have both experiences in the course of their Antioch careers. Most of them emerge from the work experience with a much better understanding of and respect for the working classes and with a more "liberal" view of social problems than they had at the start. But only a minority of the students—mainly those planning to go into the labor movement as a career—tend to think in union terms.

For the students who do plan to go into the labor movement the College maintains a number of specific "labor" jobs—with union newspapers, educational organizations, and government labor boards. Most of these students at some time in their Antioch career seek factory experience to help them understand more intimately the problems of the workers and the situation in which solutions must be worked out. Antiochians often get these jobs on their own, as did the girl who took a job as tool-checker in a war plant in order to study the union set-up in the plant and in the city. On this job she not only served an active apprenticeship in union affairs but was rated a good worker by her employer.

Until recent years Antioch found most of its industrial jobs perforce with unorganized companies—not because the College favored the “open shop” but because such jobs were easier to get. Before the war, however, Antioch was beginning to work out arrangements with some unionized concerns for student employees on an apprenticeship or temporary basis, and during the war years restrictions were greatly relaxed. Continuing to work out this problem will be one of the major administrative tasks of the next few years.

Antioch has also been cultivating the friendship of labor leaders, just as it does that of employers, in order to help them understand College objectives in the employment program.⁸ One such step was the election in 1941 of a prominent labor leader to the Board of Trustees of the College.

Report of Progress

Although on the job the student must think of himself as an employee, he is a student too. He is “graded” by his employers as he is graded by his instructors, and these employer ratings are an important part of his Antioch record. They are even more important as a basis for counseling and a means of improving his effectiveness. The same thing is true of the two other kinds of evaluation made of his job experience—the student’s own appraisal, and the personnel department’s judgment concerning his

⁸ Another reason is that Antioch foresees the possibility that it can be of special service to organized labor. The usual college program is financed by persons of wealth and caters to young people of the middle class; during college years many of those students who come from laboring families become enticed by the opportunities a college education provides for social prestige (usually with the co-operation of the parents, who want their sons to emerge into the white-collar class). Organized labor is therefore distrustful of colleges in general; yet the modern union needs professionally educated staff members—writers, economists, statistical analysts, social welfare specialists, experts on taxation and legislation, mediators, political scientists, and so on. Society needs union leaders of adequately broad knowledge and social vision. The work-study plan is peculiarly well suited to training these potential leaders because it bridges the gap between college and labor.

progress. Though these do not become a part of the permanent record, as the employers' reports do, they play a large part in his education.

1. Employer-student relations. Student reports of their experiences testify to the deep interest of many employers in the education of the students who work for them. An employer may spend a good many more hours, by the clock, with the student than his instructors or counselors can, and from this association may spring general education, vocational guidance, and personal help.⁹

All employers make a written report on each student in each period. This is a three-way rating which includes an appraisal of the student's total performance as Excellent, Good, Average, Not Satisfactory; objective rating scales on which are checked quality and quantity of work and such personal characteristics as judgment, co-operation, and responsibility; and space for comment on the student's fitness for or interest in the work.

In general, employer ratings run high, partly because many of the employers are genuinely impressed by the work the students do and partly because employers prefer to be kind and dislike to give ratings which may mar a student's record. Occasionally they hesitate to discharge students for unsatisfactory work even when they should. A check of employer ratings during one work period during 1945 showed approximately 90 per cent of them in the "Excellent" or "Good" bracket and only 10 per cent "Average" or below. A similar study was made in 1938-39; here 87 per cent

⁹ From a student teacher:

"I have just as much responsibility as I did on my last job, but I don't feel so alone because the whole staff is so willing to give advice and help. I have weekly conferences with W. in which we hash over whatever has been bothering me. Because of W.'s strong belief that there is no 'taint' to failure, I've come to lose the fear that once I make a mistake all's done for."

And from a pre-medical major:

"The most important single element in these jobs has been the encouraging and sympathetic attitude which my superiors held toward a student. That has been a constant source of stimulation to overcoming obstacles to adjustment and accepting responsibilities which would otherwise have been almost impossible."

of the ratings were "Excellent" or "Good" and 13 per cent "Average" or below.

Most of the employer comments—on a random check—also seem to be laudatory. A few examples of the more critical ones, or those containing suggestions, may help to illustrate the relations between the student and employer and the insight that employers frequently display. Of a laboratory worker: "Development of his social activities would possibly develop teamwork." Of a girl rated Excellent: "Her efficiency tends to bring on personality difficulties with other employees. She may not be tolerant of others' shortcomings." Of a man: "An individualist, original, very able. Not a teamworker without effort." Of a girl: "Has ability but is not adaptable by nature to tasks she does not enjoy."¹⁰

2. Student appraisals. When Antioch students go off to the job they do not leave the College entirely behind. For each work period, before a student can be granted his industrial credit, he must submit a written report. These reports are of several kinds.

(a) A simple *job description report* is written on the student's first job and on any new job which the College has just opened. The student describes the work and the living conditions, states the skills and qualifications required and the possibilities of the job for development, and tries to judge its value both for himself and for others who may follow him in the job. These reports are used by the personnel adviser in discussing the student's experience with him, and are kept on file and read by other students who are considering the job. A duplicate, as we have said, goes to the faculty adviser. More complicated job reports, on some specialized aspect of the field, are written as the student progresses in his co-operative career.

(b) Following the *college aims paper* which each freshman writes comes a *mid-course appraisal* which summarizes the student's academic and job experiences to date and attempts to outline speci-

¹⁰ Not infrequently employers volunteer extended analyses of the students who work for them. One recent example of such a report is given in Appendix E.

cally the field work and job experiences he would like to have. The *senior paper* is a summing up of the whole co-operative experience and an attempt to project the vocational curve beyond college and into the years ahead.

(c) *Field report*, or senior project. Near the end of his academic course the student makes some specific problem or knowledge derived from his job the basis of a report in his field of concentration.

The two *liberal education field studies* which students turn in during their Antioch career have already been discussed and will be considered briefly again in the next chapter.

Besides their counseling value, these various evaluations by the student obviously help him to size himself up and get him in the habit of thinking through his own problems and searching for his own values.

3. Personnel department evaluation. Neither the employer nor the student can always be right, and many times the personnel director, through knowing both student and employer, can supply a valuable third point of view. Frequently he interprets the student to the employer, or the employer to the student. Not only does he help the student arrive at a more objective estimate of his experience but he also forms judgments himself about the student which are important in future placements.

In fact, the personnel department probably emerges with a more unified picture of the student as an individual than does any other agency or person in the College. It is significant that the co-operative program, which might seem mechanical in its organization, is undoubtedly the most individualized part of the Antioch system. No two students hold exactly the same set of jobs, no two students have exactly the same aims, no two students are counseled in exactly the same way. Because of this individualization, results are hard to appraise by any standard measure. Antioch is sure, however, that there are results, and through its continuing association with alumni, it feels certain that much of the resourcefulness and maturity of this group was fostered by their work experience as students.

. Although the personnel department takes no organized responsibility for alumni except to assist in placing seniors after graduation (and 70 per cent of the men graduates each year are normally offered jobs by co-operative employers), it is obviously in a position to give alumni exceptional service. Complete and up-to-date records on alumni employment are kept, often to the advantage of the employers with whom the College is constantly in touch.

Chapter VIII



LIMITATIONS, EVALUATIONS

TO BE understood, every plan of action must be seen not only in the light of what it is trying to accomplish but also in the frame within which it operates. The co-operative plan of work and study does not function in a vacuum; it has to make its way in a real world of stubborn facts that often limit it and change its shape.

Obvious limitations, of course, are the available jobs and the available students. Another limiting factor is the ability and imagination of the staff administering the plan. There are, however, limiting factors inside the plan which are part of its very texture.

Conflicting Claims

The first of these internal factors is the conflict between certain drives or needs of the student himself.

Sometimes a choice has to be made between a better-paying job or series of jobs and the kind of job a student should have for his development. Suppose Tom is a pre-medical student; he has already held a well-paid factory job and is now offered a chance to be a medical laboratory assistant for little more than maintenance. He decides to turn it down and go back to the assembly line. It is probably more important for Tom to get a college education on the terms he can get it—by earning as much as he can—than to

hold out for the most educational job experience; but in that choice something has been sacrificed.

For a few students of marked aptitude the College may make a special effort to secure scholarship or loan aid, but this cannot be done for all. The policy of the personnel department has always been to help those who are financially pressed by giving them as much chance to earn money as seems fair to their own best interests and the interests of other students who may also need to earn.

Sometimes the choice to be made is between general education and a strong vocational interest. George wants to be an engineer—or a chemist—or an accountant. Perhaps he seems oblivious of other people, and his personnel adviser thinks that working in a department store or radio station, or assisting in the recreation program of a boys' camp, might help to broaden his social base. George may not see the point just then—but if he rejects the advice he stands a chance, by the time he writes his senior paper, of lamenting his lack of jobs outside his field. This point is made by students in the scientific program especially. "While ten weeks as an office boy to a brokerage firm or as a clerk in a toy department might have upset me considerably," one chemistry senior writes, "the experience would have been of considerable worth, even in chemistry."

There is the recurrent question of what sequence or variety of jobs may be the best preparation for a particular student in a particular field of interest. Is a prospective engineer better off for experience in non-scientific fields? Should a student in personnel administration be placed only in personnel jobs, or does factory, selling, clinical, statistical, or labor-union work deepen his understanding of people and of techniques?¹

Antioch believes in the wisdom of a student's availing himself of the broader field of experience; but it is often hard to reconcile this

¹ A planned job sequence for an advertising student has already been given on page 117. Some other fairly common job patterns are given in Appendix E.

view with the student's desire for direct experience or the employer's desire for a student with a well-defined interest. It is also hard to draw the line between what is a genuinely broader field and exploration or just drifting. Sometimes it is important to the College—that is, to other students—to have a certain job filled during a certain period. If in order to hold it for the College some student takes this job, although it is not in his vocational field or even indirectly related to it, how badly has his optimum gain from the co-operative plan been compromised?

Often a student will want a particular placement for personal reasons unconnected with either his vocational or his educational goals. Frank is an accountant. He has been working in Chicago; the logical next step, say, is a certain job in Detroit. But because Mary, in whom he is interested, is going to be working in a Chicago hospital he wants to go back to Chicago. A student from Iowa may be certain that his life will be incomplete without a job—any job—in New York City. These situations put the personnel adviser on the spot. He can only try to help the student to understand his own motives and to weigh the relative and long-term values of the jobs with judgment as well as with desire.

One of the commonest conflicts inherent in the plan has already been suggested—the necessity for the personnel department, because of benefits to future students, to tide a job over a period or a year by giving it to a competent student who is not particularly interested in the job or feels that another might be more beneficial. As we have said, a student is ordinarily expected to keep the same job for at least a year (two job periods), and on some of the advanced research jobs he is expected to remain two years.

It is true that students occasionally have to return to a job even though a better opportunity may have opened for them; it is true that the College incurs obligations to employers. These obligations hold, however, only in so far as a job is genuinely valuable to Antioch students. Also the one-year tenure rule is not merely for the employer's convenience. Often the student's best interest is served by exploring further into a situation he may not like and by

facing a difficulty instead of running away from it; he may need the personal discipline of sticking to something for a reasonable length of time; then, too, he may discover that instead of having exhausted the resources in the situation he has barely begun to uncover them. Fulfilling obligations openly incurred is a necessary part of a student's education for the working world.

Some Counseling Limitations

As in the rest of its dealings with students, Antioch adopts the student-centered method in its job placement and counseling. This means that as far as possible the student is given the type of job he thinks he wants, at a level suitable to his skills and qualifications.

This policy applies especially to vocational exploration. Say that John comes to Antioch determined to be a chemist. Even if his high-school record shows poor grades in science, even if his placement tests in science and mathematics are low, even if the vocational preference inventory suggests another area, John will probably, during his first or second year, be placed on a beginning job in chemistry. The record may have been wrong. But if the record was right, the job will probably demonstrate more conclusively to John than any number of conferences or test scores that chemistry is not his field.² The results of this weeding out are well demonstrated by those students who have gone into medicine. Antioch graduates have rarely flunked out of medical school. Probably one of the reasons is that the students who were not fitted for medicine had dropped this professional interest when they tried a co-operative job in the area.

The student-centered approach also means that, in the last analysis, decisions are made by the student and that the student—again without prejudice to the claims of other students—is free to

² Alumni make a great deal of the fact that elimination was one of the important aspects of the co-operative plan for them:

"My co-op jobs suggested a number of fields for me to personally stay out of! In other words the main value of my co-op work was in the elimination of a number of broad fields for which I was unsuited."

choose the job which, in the opinion of his personnel adviser, may be less desirable for him. The most the department can do, and then not as a punitive measure, is to refuse responsibility for the student's placement and to let him get his own job. If he does get a job and his performance is satisfactory in it, however, he is given credit for it just as if it had been a College job initially.

How far this process can go without disorganizing the administrative machinery of the personnel department is sometimes a matter of marvel. A student who is completely irresponsible in the obligations he has undertaken—who abandons a job without permission, for example, or sabotages College-employer relations by misrepresentation or by trying to get one of the College jobs on his own—may be asked to leave Antioch. Outside of such general understandings there are no hard and fast regulations, and usually the department co-operates with student wishes to the limit it can go.

There is a difference of opinion among educational counselors whether the same person can successfully counsel with a student concerning his interests and also take administrative action affecting him. Can the adviser be impartial in these circumstances, or can the student rely on his impartiality?

Although an Antioch student may be placed on a job in his personnel adviser's territory and therefore become subject to the adviser's administrative role as job supervisor, all of the major placement decisions have been made not by one director but by the department acting in committee—and this committee has student members. It can often be demonstrated also that administrative decisions in the personnel department flow from employment conditions and the pressure of the world outside.

Another counseling limitation is the pressure of time. As Antioch is now set up there is approximately one personnel director to every 100 students on the co-operative plan. Each director has perhaps 50 counselees who are on campus studying; in each work period he supervises perhaps 50 other students on the jobs in his geographical territory. He has an additional 20 to 30 freshmen with whom he is getting acquainted. Also, if he is to find new job open-

ings to meet student needs, evaluate jobs and student performance on them, and keep abreast of current employment trends and employers' needs and wishes, he must travel. When he gets back to the College the immediate placement problem is staring him in the face.

Ideally the student and his adviser should review the student's long-term plans after each job experience. The job may genuinely have changed his interests and opened up new possibilities. It may have made him temporarily so enthusiastic that he goes off at a tangent. This calls for time on the counselor's part to help him see the whole matter in perspective. The student does of course try to think through his problem for himself every time he writes a job description or has a personnel conference; and in the freshman college aims paper as well as in the mid-course evaluation he does a more thorough job. Even so, however, he may be left only half knowing what he wants to do or does not want to do and without too clear an idea of what he can hope to do and how.

As we have seen, the personnel department is separately administered. To help in gaining co-ordination between the counseling of the personnel officer and that of the academic adviser, the student is required to submit an extra copy of his job description report for the faculty adviser. Thus the faculty adviser is aware of the jobs his students are holding and the students' reactions to their experiences, and if he wants to raise a question can take it to the personnel adviser himself.

Naturally the war years changed placement and counseling problems temporarily. Like counselors everywhere, the personnel counselors are wondering whether a whole student generation is emerging with an over-optimistic picture of what it is like to get and hold a job and of what their services are worth.

Another question is initiative. Of forty-six seniors sampled, four had once in their Antioch careers got their own jobs; two more wished they had. One of the men who had looked for a job on his own recommended the experience: "It is too easy to become dependent upon the personnel department, and thus become

an experienced worker but not an experienced work getter." In general, dependence does not seem to be the long-term effect of the Antioch plan. The employment records of Antioch graduates suggest that self-confidence is the more usual result of the co-operative job.

Integration with the Academic Program

One of Antioch's long-term tasks is securing better integration between co-operative job experience and academic experience. Since Antioch's goal is a new kind of education which will possess the breadth of the academic outlook and the vitality of firsthand contact, it is inaccurate to think of "integration" as a mechanical meshing together. What Antioch has not yet fully achieved but hopes to achieve is a new approach to and a new zest for academic knowledge on the part of the student, through helping him see how it operates in everyday living.

It is easiest, of course, to see this interaction in the field of concentration, where, for example, a student can study social agencies and then go work in one, study education and teach in a school, or learn chemical theory and apply it in an industrial laboratory or in pure scientific research.

The liberal education field studies are an attempt to give the off-campus experience more meaning in the student's general liberal education. If Antioch can explore their possibilities imaginatively and persistently, they may stimulate a new kind of academic thinking on the campus.

Another approach is a corresponding use of the job experience in the academic curriculum itself. This use, again, is most obvious in the field of concentration. Two chemistry courses, for instance, are built around the co-operative program. The first semester of "Quantitative Analysis" is designed to show how methods of analysis grow from the particular problem to be attacked, producing consequent differences between analysis in research and analysis for industrial control. The second semester surveys each student's individual job experiences and tries to give him the work his jobs

have not covered. The metallography course is built around written reports on laboratory work; these reports may be a direct part of the student's job, and copies are sent back to the employers for their use. In sociology, in education, in business administration, in accounting—in fact, in nearly every field—course papers and reports frequently draw on job experiences in the field.

Some of the required courses also make a direct effort to use the job experience—notably the courses in psychology, introductory economics, and cultural physics which all non-scientific students must take. The instructor in psychology, for instance, refers students to their own co-operative job experience as one of the richest sources for their course reports. Such specific topics as the following are suggested:

"Explain the attitudes, feelings, emotions, and other psychological factors present in crowds like audiences at revival meetings and people on strike or on a picket line."

"In general, why are some of your job associates liked and others disliked?"

"Contrast the general atmosphere or morale in different organizations in which you have worked. What specific factors seem responsible for these differences?"

The cultural physics course requires each student to write a report linking physics with his co-operative job experience—whether in a factory, on a newspaper, or with an accounting firm. He may discuss the physics of electric irons, write Sunday features on atomic power, or explain the scientific terminology of a foundry or a power plant.

In the art course the current flows the other way—the basic required course is a springboard for leisure-time activities on the job. Students learn where particular works of art are to be seen in this country, and they learn something about the various museums as well as the opportunities for hearing music which many cities offer. That students often follow up these suggestions and go to concerts and visit museums can be gathered from the job reports and from the photographs, programs, and occasional art objects which

they bring back to the College. Two boys, for instance, who noticed the lack of good examples of Chinese music in our record collection returned with an album of Chinese classical music for class use.

An illustration of how the individual student can integrate the courses of study and the off-campus experience—and sometimes the Community Government activities also—is a girl from the Deep South whose interest had been aroused in the problem of the Negro in American life. In the College her principal study became sociology. She was given jobs first as clerk in a store in an Italian community in Connecticut; then as assistant in a school in a sharecropper region of the South, and then as counselor in a school for delinquent girls. In these experiences her understanding of the sociological and economic causes of human maladjustments was considerably broadened and deepened, and by drawing upon her classroom theory she gained intellectual insight into a problem about which she felt deeply. On the campus she became chairman of the race relations committee and thus found outlet for action and gained further community techniques.

One instructor suggests that one of the academic values of the students' co-operative experience lies in its stimulation for the teacher. "First of all the instructor must himself gain vicariously from the student's experiences," he writes. "It becomes important for effective teaching both in the classroom and in conference that the student be encouraged to relate relevant experiences." The instructor can then point out the academic principles which the experience or observation may illustrate—for instance, a department store job may be an excellent springboard from which to discuss *The Theory of the Leisure Class*.

A survey of the required-course program as a whole, however, would probably show that, although the instructors make some definite effort to use the job experience, this is not systematically done. More commonly the students take the initiative and draw on their experience for class discussions and for occasional papers and reports. Students who have had some previous co-operative experience in a given field—say, in statistics or in biology—seem to be more teach-

able and are more likely to become interested. The upper-class students who take the required life science course and ask for additional reading are almost always students who somewhere in their co-operative jobs have touched on the biological field.

There is also a considerable feeling among the faculty that students who have had job experience are more mature and easier to teach than those who have not:

In classroom work, I sense a subtle difference between those who have had work experience and comparable students in another college, in that there is a greater wariness of the lofty, the abstract, the purely theoretical. For instance, in the ethics course, taken by upper-classmen, one gets the definite sense of suspicion on the part of students towards those thinkers [who] erect a logically neat and speculative system of thought, which is "pretty" but not real. This does not mean that they go necessarily for the more "pragmatic" or "utilitarian" schemes of thought—but that any philosophy which is ivory tower is immediately suspect.

In a survey of English literature there is often not opportunity for directly utilizing work experience; yet in the more mature students I suspect that a certain soundness of knowledge and judgment on timeless subjects, such as the lot of the common man (Burns, Gray, Goldsmith), comes as much from firsthand experience as from books. In advanced courses (both reading and writing courses), I am sure the correlation is much higher.

There is a noticeable difference between the two [the students who have had experience and those who have not]. From the job they come back more mature in understanding; more self-confident; more realistic; not so easily carried away by theory or utopian ideas.

I always felt that a student "grew more" on his first job than during any other period of his course at Antioch.

Perhaps Antioch has tended to rely too much on this general maturity and not sought far enough for definite correlations. As one instructor remarked, students tend to draw more on job experiences in the sciences, the social sciences, and business and

other "practical" subjects than they do in the humanities, because there the transfer is less obvious. The whole question would seem to come back to the larger question of how far higher education has gone in trying to see the relationship between the academic curriculum and everyday life. This does not mean that whatever is not "practical" should immediately be thrown out of the colleges; it does suggest that nobody has yet done enough hard thinking on the specific differences in attitude and understanding that even "theoretical" knowledge should make.

Employers Look at the Co-operative Plan

In the summer of 1945 some 300 questionnaires were mailed out to Antioch employers asking what benefits they thought (a) the employer and (b) the individual student got out of the work-study plan, what impressions they got of Antioch students and their work performance, what comments they would like to make on the co-operative plan as a method of education, and whether they would like to see it more generally used. Some 170 replies were received—45 from business firms, 50 from industrial organizations or laboratories, and 75 from professional organizations including government agencies. These replies represent one important social appraisal of the Antioch idea.

Employers seem to be nearly unanimous concerning the caliber of Antioch students and their work performance. Here are a few entirely representative comments:

What has been most impressive is the ability of these students to focus all of their attention and ability on a job. One has the feeling that they can make all their assets count. Moreover, the ability of these girls to summarize information clearly and logically is astounding.

Taking them by and large, I believe that such Antioch students as we have received are more conscientious and industrious than those of other institutions of higher learning. The training which a student receives at Antioch on the question of what life is all about and what his relationship to the main stream of life ought to be, gives him a poise and maturity of outlook that I have not found elsewhere.

With few exceptions they have been capable, alert, and conscientious, and willing to do whatever has been assigned to them.

Even tho' your Antioch students are carefully chosen for your school, I believe that your program develops unusual initiative and dependability.

What seems to us significant about employer testimony is the persistence with which certain words appear—"initiative," "enthusiasm," "responsibility," "diligence," "integrity." It might be possible for a school to select a student body in which all these qualities were uniformly developed, and Antioch does try to select young people of character and purpose. What the comment also suggests, however, is that there is a well-defined "Antioch attitude"—in short, that the school does something to and for these young people after they get here. As one employer puts it, "We feel that the Antioch program attracts fine young people and somehow gives them a sense of real values." The personal quality and social productiveness of its students is not the only praise to which an institution of higher learning may aspire, but it is an indication that to some extent Antioch has succeeded in achieving a relation between education and everyday life.

Most employers rated the plan as immediately valuable to themselves, and many welcomed the opportunity to look over future permanent personnel. Perhaps half a dozen mentioned the chance it gave them to take part in education. Our impression is that this factor is more important to employers than here appears.

Among the chief benefits to students that employers see are opportunities to acquire a varied background of experience and test out their vocational choices, as well as to acquire experience in their field. Employers also generally approve of tempering theory with practice: "I suppose any young person benefits by the mixture of academic instruction and practical contacts with the outside world." Only two or three employers questioned whether the student got enough out of the co-operative plan to make it worth his while.

The limitations of the plan in a practical world are what might be expected. In certain kinds of business and in some scientific work,

employers say that students must often be put on simpler jobs than their ability would warrant, because the more advanced or more educational work takes too long to train them for. This objection can often be overcome if the same student will return to the job several periods in succession, and it is on this basis that many of Antioch's best advanced jobs have been held.

Another conflict is between the student's need for a chance to explore vocationally—which employers recognize—and the natural desire on the part of many employers for students who have already found their field and want to go ahead in it. Antioch has always tried to meet this situation by putting the beginners and explorers on simple jobs where their intelligence and skill is sufficient recompense to the employer and by filling the more specialized jobs with upper-classmen.

The great majority of the employers go on record as favoring the co-operative plan. Accountants and merchandisers are practically unanimous in their opinion that it is the best way to train young people in their fields. Even the scientists, who feel the training problem most keenly, say that they think the plan should be extended to other institutions, particularly for those selected upper-classmen who can come back for several periods of work. Perhaps ten employers mentioned that, although they would like to see the plan extended, they themselves could handle only a limited number of students on a work-study arrangement.

Perhaps three out of the 170 employers thought the student could obtain the same benefits from summer employment only, and four or five thought that the academic life was somewhat slighted in a work-study plan. Several mention favorably the counseling the College gives the student about his job experience.

On the whole, the employing world seems not only co-operative but enthusiastic.³

³ "The most worth-while and progressive plan that has been instituted up to the present time" (supervisor in a department store).

"From the long-time point of view, both industry and the engineering profession will gain from it" (worker in industrial laboratory).

Some Senior Appraisals

We have already seen what some Antioch students say about the co-operative plan. The most complete sampling of student opinion comes from the senior papers, in which students review their total Antioch career and try to come to some conclusions about it.

Out of the 46 sample senior papers of the graduates of 1940 and 1941, all but two of these seniors made extensive comment on their co-operative work experience. Three of the group said that to them the jobs were the most important part of college.

Seven students commented on finding their vocation through the plan or starting in one field and by reason of work on a particular job changing to another one. Six students, for various reasons, ended with the feeling either that they had not quite found what they wanted to do or that they might change their field. A few would have preferred a more general experience. The rest of the group did not comment on this point.

The intangibles of the work experience rate high. Nearly half the group mentioned awareness of the working classes and of social conditions as one of the major contributions of the job. Other benefits listed by a number of students were growth in self-confidence, responsibility, and initiative; learning about people and how to get along with them; and greater social ease.

A quarter of the students stated ways in which their jobs tied in with the academic program—either with the required courses or with their field of concentration. Three of the papers suggested a need for better integration of the work curriculum with the academic curriculum. (It is interesting that one employer, also, urged more complete relation of the work experience to the academic program when the student returned to school.)

"A responsibility all employers with social awareness would take without a quiver" (head of social settlement).

"The co-operative plan is perhaps the most promising innovation in education since the liberal arts colleges decided to fit their students for modern life rather than the life of Greece and Rome" (official in government agency).

Many of the papers made suggestions which have since been adopted by the personnel department—for students to sit in on placement meetings, for more democratic procedures, and for duplicate job reports for faculty advisers. Basic criticisms of the department were made by very few students, and only one student regarded his own experience as totally unsatisfactory.

Two papers bring up what the writer of one of them calls "the great compromise":

On one hand we ask members of the community to "commit themselves to discovering the best possible ways of life and the best elements of social order and to reconstruct their personal and social life by such a pattern" and on the other hand our program demands constant and rapid adjustment to the social order that exists today. This conflict manifests itself most plainly in the co-op plan.

The academic side of the program was interested in defects [in society] and possible modes of improvement. The personnel department, on the other hand, stands pat and teaches the science of conformance to the *status quo*. I feel that this is one of the biggest factors in divorcing the theories of social reform found in class from the everyday economic life of the student. The student grows to feel that these ideas of change are all right for someone financially endowed; but as for himself, well, he will just have to conform and follow the beaten path.

A third paper implies the same thing by saying that Antioch students on the job do have to consider other Antioch students and cannot act freely in some employment situations. One or two others comment on Antioch's emphasis on social theory and concomitant failure to encourage students to put their theories into action.

This question—whether Antiochians learn through their co-operative experience to be conformists and rationalizers—has been asked many times; it was asked by Louis Adamic in his visits to the campus in 1934-37, and answered to his own satisfaction by his firsthand contacts with Antioch students.⁴ On this score it might be remarked (a) that Antioch merely brings within the college

⁴ *My America*. New York: Harper & Brothers, 1938, p. 602.

years the problem all college graduates must face eventually, and (b) that awareness of social conditions far different from those of the student's middle-class world seems to be one of the common results of the work experience.

Four students suggest either that the vocational counseling should be better or that they would have liked more counseling. Considerable improvement in procedures for vocational counseling has been made in the last five years since these particular papers were written; but the problem of finding time and staff to do an adequate counseling job with each individual student, with the need to hit the bull's-eye every time, is perennial.

It is also fair to say that a good deal more vocational counseling is done with students than they are aware of—through the kinds of jobs suggested, the interpretation of employers' reports to the students, and so forth. Because this may not be labeled "vocational counseling," students sometimes assume that they are not getting much of it.

One remaining criticism is that, because a student is on a job for only twelve or sixteen weeks at a time, he can "stick it out" without really having to come to grips with any fundamental adjustment problems he might run into. This temptation to superficial adjustment—to what might be called "job glibness"—is probably real with some students.

Not one of this group of seniors who have been through the co-operative job experience seems to question the educational soundness of the idea or to consider the job experience per se a waste of college time. Perhaps they would not have finished at Antioch if they had felt it was; yet the fact seems significant. Equally significant are the amount of non-vocational emphasis and the extra-vocational factors mentioned as important in the co-operative plan. Such testimony is the best possible answer to those who fear that the work experience must inevitably turn a college into a trade school and its students into dollar-chasers.

At various points we have quoted from senior papers. Here are a few more angles on the co-operative work experience:

Woman: The most satisfying and successful portion of the entire school career has been the co-op program. It has been satisfactory because it has guided me into a variety of good jobs and taught me a number of skills, and has given me an excellent background and practical training in my vocation. In painless fashion, the co-op program has eliminated those vocations that I considered as possibilities and has convinced me that the field I have chosen will be well suited to my abilities and quite satisfying to my beliefs.

Man: A job isn't like a course; its influence on the student's thinking is indirect, subtle. Though the advantages of the co-op system are many, they are all outgrowths of the following facts: the co-op system acquaints the student directly, early in his college career, with the actual problems he will face after graduation, and hence enables him to prepare to meet these problems; it keeps the student in contact with the real world in which he lives, and makes him conscious of its problems.

Woman: It is necessary to know facts. Also it is easy and traditional to teach facts. But co-op jobs relate facts to actual experience. They show us often that the facts fall short, and are not readily applicable. I think there could be even more application, while at school, of knowledge to actual situations. I would carry every co-op job into the actual academic program. We need to recognize what we learn on the job when we see it in school, and what we learn at school when we come across it in a job situation.

Man: I anticipated an opportunity to acquire a varied experience through co-operative jobs. That seemed to be one of the aims of the co-op plan. Six years here at school have proved amply that I was wrong. Everyone wanted to put a tag on me (as a science major) and get me filed. To channelize seemed to be the goal in spite of the school's ideals.

Man: I, as the many other students, too value my job experiences. My major interests being quite general and diverse, the great variety of placements which have been my fortunate lot have provided multiple experiences both as to vocational experimentation and social relationships.

Man: The jobs themselves have been mostly disappointing. The work has been routine. The pay has been meager. Employers have been much too hesitant in placing any appreciable amount of responsibility in the student co-op. For this reason, the co-operative job program has not enriched the academic program as much as I had hoped it would. Frequently it seemed that I was wasting precious time on the job—time that could have been better spent at school. Now, I agree with Robert Louis Stevenson when he says that books are good enough in their own way but are a mighty bloodless substitute for real life. And yet, I feel that real life on some co-op jobs is pretty unchallenging. Nevertheless, certain co-operative jobs have been quite stimulating.⁵

As an organization which has to be all things to all men (and women), we feel that the Antioch personnel department could probably give St. Paul a few pointers.

Alumni and the Co-operative Plan

Five to two, Antioch men graduates who answered the recent alumni questionnaire⁶ felt that the co-operative job experiences had opened up to them new vocational slants and possibilities. On the surface this would look as if the majority of students did not "really" know what they wanted to do when they came to Antioch, and as if perhaps the strongest point in favor of the co-operative plan was the opportunity for vocational exploration it offers.

Actually what happens is by no means so well defined. Further examination of alumni replies shows that many of the men really meant that new slants and possibilities had been opened up

⁵ A longer appraisal from a senior paper is quoted in Appendix E.

⁶ As already mentioned, the questionnaire was sent out in the summer of 1943, before this book was planned. The question on the co-operative plan as put to the men was: "What new vocational slants or possibilities did the co-operative jobs open up to you?"—and not, as we should now like to have asked, "Appraise the value to you of your job experience." However, a number of the alumni answered this question anyway. To the women, the following questions were put: (a) "In what ways did your co-operative experience contribute to your home and family life? (b) Open new vocational possibilities?"

to them *within* the general field they had already chosen and that there had been an extension of existing interests. Many of them saw new possibilities that they failed to follow up. Although a number of students do change fields dramatically and completely, it is more accurate to say that vocational exploration is likely to be confined to one or two broad fields.

This conclusion is further suggested by a study of the graduating class of 1941 in terms of their general vocational interest at the start of their course, their field at graduation, and the full-time job they went into upon graduation. Briefly, the statistics are these:

Out of 97 students, approximately 20 really changed their fields. More men changed than women.

Science was fairly stable. More changes, comparatively, occurred in the liberal arts, excluding business; business was also fairly stable. A few business recruits came from science.

Nine men in this 1941 class went immediately to war; nine women were immediately married and removed from employment. Nine students went to professional schools.

Seventy-four continued in their chosen fields. Excluding war and marriage, this leaves five students who went into other work at graduation.

All were "employed." Approximately 40 went to Antioch employers, the bulk of them to employers with whom they had previously been working.

Some alumni felt they were guided to their vocational objective by specific jobs. ("My present profession of metallurgy was more or less thrust upon me by the jobs obtained." "Co-op job of settlement worker and part-time teacher undoubtedly led me to my choice of education.") Even more of the alumni changed their fields:

I came [to Antioch] certain I wanted to be an engineer. I found I really wanted to work with people to get a job done. However, what technical training I received has generally stood me in good stead.

Newspaper jobs proved I didn't want to be a newspaperman. Further jobs opened my eyes to public administration and to other areas

in the field of public affairs. The latter interest has stuck, and the change from journalism to that is directly due to co-op jobs.

Many used the co-operative job to confirm existing interests and to explore further in the field:

My co-op jobs convinced me beyond doubt that chemistry was my line. Most important of all (so it seems now): It convinced me that routine industrial chemistry was not my line and that research was to be my lifework.

A number of alumni stressed the general usefulness of their co-operative jobs and the general educational value of the experience:

Co-op jobs gave me an *invaluable* general experience as background, and they taught me how to adapt myself to new responsibilities and new people. In my opinion, this type of experience in itself is an education.

My co-op jobs first taught me how to work and later introduced me to the methods of scientific research. Whereas these jobs at the start were not in my specific field they provided me with fundamental experience which in the long run has proved priceless.

Co-op experience gave me a sympathy with and an understanding of the factory worker. I am much better equipped to follow my teaching profession with this "practical" experience behind me.

Several mention the help that their co-operative jobs have been in labor-management problems.

Women who have married are enthusiastic about the contribution of the co-operative experience to their home and family life. Many had had selling, foods, or nursery-school jobs that added directly to their domestic skills; a number mention job intangibles such as poise, self-confidence, ability to adjust, and a better understanding of the problems their husbands face:

I did stenographic work, library work, waitress work—but mostly social work. I can't remember anything that didn't contribute a lot to my understanding of people and ability to work things out. Mar-

riage is my job now—and a knowledge of institutional training helps even though the home is your own and your child is not delinquent. Every job experience I had gave me a bit more understanding of the rights and duties of American life. If financially necessary, there are a lot of things I can do, thanks to Antioch. I've been able to get a job when I wanted it where I wanted it.

I have noticed that many women who have not worked are not able to quite put themselves in the husband's place. One of the best things about working on many different jobs is that I know how the people with whom my husband must deal daily can make or spoil his day, and I can do a better job as the woman behind the man who goes to work each morning with trouble waiting for him to fix.

My many department store jobs awoke a never-forgotten sympathy for the girls behind the counter—and quickly taught me, who was inclined to be snobbish, that a college education is not necessarily the key to character, integrity, or to education itself. Which, no doubt, is reason enough for the co-op system, quite apart from its more practical aspects.

If we look at alumni as samples of Antioch's success, the graduate records and occupational trends of alumni already discussed will be revealing. It is noteworthy that there seem to be twice as many "executives and minor officials" (presidents, directors, managers, department heads) among Antioch men graduates as there are among American college graduates in general.⁷ In the Antioch group there are almost no clerical or unskilled workers to compare with the 10 per cent of men and 18 per cent of women in the national percentages. More than half, instead of the normal third, of Antioch men are "professional workers and technicians" (doctors, engineers, scientists, chemists, workers in the arts). Although Antioch has never made an accurate study of the earnings of Antioch graduates in comparison with those of college graduates in general, what evidence we have suggests that they may be somewhat—perhaps not significantly—higher. Antioch alumni do not tend as a group to head toward

⁷ See footnote ⁵ in Chapter VI.

"the big money," but most of them have found congenial employment in which they have been successful. The fact that during the depths of the depression only two or three per cent of the total alumni group was unemployed is corroboration of their success.

Research Appraisal

One of Antioch's major research interests is to undertake some day—when funds can be found—a qualitative study of alumni. This should be a study not merely of the effects of the co-operative plan but of the whole College program. To gauge the deviations of the Antioch pattern from the American college norm, we should also study a representative group of alumni from other colleges—matching each one with an Antioch alumnus of corresponding age, interests, and ability.

The two groups could then be compared in a number of ways: relative cultural backgrounds as measured by objective tests; professional skill and professional success as measured by graduate study, position, salary, and productiveness; the social views held by the two groups, and actual participation in community and national affairs; avocational interests; adequacy in family relations, and so on. Ratings could be obtained from responsible outside sources and correlated with questionnaire findings and tests. Probably some study of ethical and religious values should be included.

Such a study, if competently done by a trained outside staff, would shed a flood of light not only on the Antioch scene but on American education in general. If Antioch alumni are as "different" as Louis Adamic,⁸ for instance, seems to think they are, how they got that way should be clearly traceable to their Antioch training.

Much material already exists at Antioch for specific research on the co-operative plan, which would benefit vocational counselors generally.

For instance, the Antioch experience might be of great value in the further investigation of aptitude tests purporting to measure vocational abilities. Many of these tests are decidedly promising,

⁸ *My America*, p. 602.

but it is generally recognized that they have to be interpreted in terms of the particular individuals who take them.

Because of its experience with vocational counseling and its close relations with a group of young people who can check such counseling against experience while they are still in college, Antioch would be a natural laboratory in which to correlate test indications with actual performance in the field. Moreover, by knowing students individually, directors could look back and perhaps determine the personality factors that might have helped interpret the test results at the time when the tests were given.

Another service to American youth might be performed by studying and making information available on the employment patterns of the day, including occupational trends and new fields that may be developing. A third possibility would be to discover what constitutes optimum preparation for a career once a young man or woman has chosen it.

These three topics—the kinds of work most useful to society; the individual's selection of a field he is qualified for and interested in; and the best preparation for that field—are of general educational concern. Sounder examination of the whole problem of vocations in as realistic and practical a spirit as possible, plus the wider dissemination of such information, should go far toward cutting down individual maladjustments. Antioch hopes some day to have the resources to undertake such a study.

A research possibility of broader significance lies in the liberal education field reports already discussed in Chapter V. These reports bring into the academic studies direct observations from American life. Out of this experiment may come a new means of vitalizing the liberal arts curriculum.

In Chapter VII we summarized the values that might be expected to accrue to the student and to the College from the work experience. Almost any of these assumptions might well be given more rigorous study, and ways might be discovered in which the philosophical concept of experience could become a concrete and vital factor in education.

Chapter IX



STUDENTS AS CITIZENS

COMMUNITY Government is that part of the College program which probably comes nearest to being Antioch's own invention. Technically it is an organization through which faculty, administrative assistants, and students together plan and carry out the kind of group life they want to have. In flesh and blood it is an attitude and approach to living which educationally is an extension of the classroom and the job.

Antioch's favorite phrase about Community Government is that it is a "laboratory in democracy." This laboratory makes use of the community group as a place to work out and practice democratic methods.

Among its objectives are the following: to teach the students good ethical attitudes in human relationships; to make them habitually sensitive to the welfare of a community as a whole; to give them motivation for and practice in creative participation in community life; to teach them the techniques of the democratic method and of self-government; to uncover the potential leadership abilities in a college group and through the graduated delegation of responsibility develop young people who can carry administrative and leadership responsibilities; to teach them how to make effective use of the talents of other individuals and how to pool individual resources for group strength; to teach these potential leaders in

our complex modern society how to plan effectively for social action. An emended description of Community Government might be, "experiment in planned democracy."

The approach to Community Government is continuously experimental. The idea is not to arrive at a set balance of activities and maintain it forever, but for students and faculty to explore together the various possibilities in good community living and undertake new ventures as these seem desirable to the community as a whole. Community Government is not a finished scheme but an evolving one, and in this dynamic quality lies its value.

Activities and services are good, but Antioch is equally concerned with the spirit in which they are undertaken. It is good to have a well-run bookstore, to raise money for Negro scholarships, to maintain an adequate social program. It is equally good to get the habit of carrying principles and ideals into action; to develop potential leadership, initiative, and tolerance; to learn to discuss and work with a group and to see a project through. These attitudes are not only taken into Community Government activities but also, it is hoped, generated through them—and, in turn, taken by Antioch graduates out to new communities.

The significant fact about Antioch's community organization is that it has always grown up from the bottom and never been imposed from the top. Vitality and enthusiasm are its most characteristic qualities. Though the groundwork for democratic group living was laid in the earliest days of the Morgan administration, and though it owes much of its philosophy to Mr. Morgan's conviction of the importance of the small community in determining and regenerating social patterns, the present form of the Community Government organization was the work of a group of students in 1926. Its history has been one of continuous growth, of weaving existing campus activities into some sort of orderly whole and adding new ones, and of extending its control as it has demonstrated it could handle responsibility. And in the past ten years the educational concepts have been defined and considerably broadened.

Today Community Government begins, roughly, where the class-

room leaves off. It is responsible for the assimilation of newcomers into the Antioch community, and for educating the community concerning the principles on which their group living is based. Through its power over the budget it co-ordinates campus activities and runs many of them directly. It encourages the habit of community participation. It is responsible, along with the deans of the College, for the social counseling. It does not do these things, as many student governments do, under the negative premise that the students "take over" various functions in order to avoid administrative control. It works from a positive basis—that of a total student-faculty group trying to explore its common environment and meet its common needs.

How Community Government Works

Everyone connected with Antioch College, either as student or staff member, is considered a citizen of the Antioch Community and entitled to a vote. By vote the entire community elects a Community Council of six students and three members of the faculty or administrative staff, who are responsible to the entire group for conducting community affairs. The Community Council in turn elects the community manager. Except for one brief term, the manager has always been a student; he is the Council's paid executive officer, and he works full time.

The Council determines annually how the various campus activities shall be financed and whether new ones shall be put on the budget. The amount of the Community Government budget—around \$20,000 perhaps, plus jurisdiction over a \$35,000 bookstore business—is incidental. The important thing is that the activities and the expenditures are the undivided responsibility of Community Government, with all the opportunities for learning that full responsibility provides.

Funds come chiefly from a blanket fee paid each term by all students and members of the faculty. The amount is set by the Council after consulting community wishes. In addition to financing the cost of government and making the whole experiment materially possible, the fee admits all members of the community to

events on the social and activities programs, covers donations to various campus and village enterprises such as the Yellow Springs Youth Council, gives each person a subscription to student publications, entitles him to use athletic equipment, and insures his belongings from loss by fire.

Community Government does not directly cover all campus organizations. There are, for instance, two independent co-operatives which serve the college community. There are independent interest groups like the Committees of Correspondence, engaged chiefly in political and social discussion and action. There are activities like the Players and men's intramural sports, which are semi-autonomous in organization but supported substantially or wholly by Community Government. With these various organizations Community Government's relationships are informal; taking part in them is recognized as "community participation" which contributes to the community life, and they do not diverge markedly from community sentiment as expressed in Community Government policy.

The relationship of Community Government to the legal organization of the College also is informal. Technically, because Antioch operates under a corporate charter from the State of Ohio, Community Government functions by delegation of authority from the Administrative Council. Ideologically the source of authority of Community Government lies in the will of the citizens of the community—students, faculty, and staff. Practically the Administrative Council has always respected the ideas that have developed within the community and been expressed through Community Government, particularly since issues are never permitted to grow to the point where they create cleavages. This lack of formal status has worked to the advantage of Community Government, because it has not been frozen at any stage of its development but instead has been free to grow as fast as it could demonstrate responsibility.

The Committee System

The heart of the Community Government system, however, is that the activities set up through the budget are run by separate

committees, each responsible directly to the Community Council for its own particular activity. The job of the community manager is primarily that of co-ordinator. The aim is decentralization, with as many people taking part as possible and learning through participation how to take responsibility and how to work with groups.

For the sake of convenience the work of the committees might be grouped under the headings of business services, community services, social action, cultural activities, the social program, and government and administration. Probably no better idea of the scope and actual responsibility of Community Government can be given than by a brief résumé of its work and accomplishments in these areas. All Community Government committees have both student and faculty members and may have either a faculty or a student chairman.

Business Services

Community Government provides through its central office a \$100 fire insurance policy on the personal belongings of each member of the community and operates a banking service for students. There is also a transportation bureau which makes arrangements and purchases tickets for student and faculty traveling. The budget committee has the important job of allotting annual expenditures for the various activities and revising these in accordance with actual funds received. The bookstore, bought from the College in 1935, not only has paid for itself but also operates at a profit which supplements the general activities fund. Community Government manages it through a bookstore steering committee which hires personnel and determines policy.

Although they are not formally a part of Community Government, the two co-operatives already mentioned provide important business services. The Campus Valet handles most of the cleaning, laundry, and shoe repair for the entire community. The Antioch Community Co-operative provides living quarters for twenty girls and a dining room for sixty students, faculty, and residents of Yellow Springs.

Community Service

It is the Antioch idea that every citizen should voluntarily contribute time to activities which benefit the whole community, and that every student, however diffident he may be, should discover his talents for social participation. The job of the community participation committee is to educate for these results and also to line up specific work that needs doing and people willing to do it. Cleaning up the campus, building a new sidewalk, grading quiz papers, working on the stage crew, helping members of the faculty plant their gardens, running the movie projector for a geology class—at Antioch, these services and many hundred more are performed each year on a voluntary basis.

Campus safety is the concern of the fire squad, the traffic committee, and the safety committee. The traffic committee must not only supervise inspection of student-owned cars but also enforce safety regulations concerning student trips.

Another kind of community service consists in getting campus news both to the campus and to students on jobs outside, and in providing a forum where issues can be discussed as well as a medium for creative writing and the expression of opinion. These tasks are the responsibility of the publications committee, which hires the editors and determines the policies of Community Government publications and deals with any questions of public relations which may arise.

An example of one of the most faithful community services is the poster committee, which each year makes several hundred posters for events of campus interest.

Social Action

This heading covers not only general social concern but the Antioch campus as well. Individual actions that affect the social group come within the province of the community relations committee, which defines the philosophy of the community standards of conduct and formulates regulations for the consideration of the Com-

munity Council. A principal task is to educate the community in what the standards mean and what the regulations are. On request the committee also serves as an advisory body to the chairman of the committee, the community manager, and the dean of students on individual cases of student conduct.

Race relations and civil liberties represent two strong interests on the Antioch campus. A committee in each of these areas endeavors to keep the community informed on national developments and recommends community action. The two groups are also concerned with what may be done on the campus itself to maintain civil liberties and promote good race relations. A scholarship fund for outstanding Negro students, for instance, and a request to the curriculum committee of the College for a thorough discussion in social science courses of what is scientifically known about race are two recent activities of the race relations committee designed for home consumption.

Cultural Activities

Bringing good movies and good music to the campus are the tasks of the Antioch motion picture advisory committee (usually shortened to AMPAC) and of the music committee. Both foreign and domestic films of some cultural value, including documentaries; a music record library which has done much to spread a taste for good music; visiting artists; concerts by the College chorus and orchestra; and recitals by students and members of the College community—these are the tangible results so far.

Dramatics is an especially popular activity. The Antioch Players receive an annual six per cent of the Community Government budget, an allotment which admits all students and members of the faculty free to all dramatic productions. A majority of the Antioch students sooner or later act in plays, write them, help produce them, design stage sets, make costumes, or work on the lighting crew.

The committee on religion sponsors occasional non-sectarian religious services at the College and a discussion group on religious

questions known as the Rockford Circle. It also assists in planning the annual Life's Meaning Conferences, though these are the responsibility of the Administrative Council of the College.

Other activities that might be listed here are the Antioch broadcasting system, which gives programs over a wired service to the dormitories; a camera club; and folk and modern dance groups.

The Social Program

All campus-wide social activities at Antioch are financed by Community Government and hence are open to all members of the community without further charge. Formal and informal dances; bridge tournaments; "open-house" and teas; picnics in the Glen; campus mixers; treasure hunts; evenings with the faculty; College sings—social activities for all tastes and all degrees of social skill and of shyness—these are the responsibility of the social committee to budget, plan, and carry through.

Although the intramural program for men is "under the jurisdiction of a directly elected intramurals manager, it is financed (outside of salaries) by Community Government, which each year contributes around 15 per cent of its total budget for athletic equipment. This may be used by all members of the community. All intramural games are student-refereed as a form of community participation.

The women's intramural program under the direction of the women's athletic association is now an integrated part of Community Government. This group not only runs off women's intramural events but is also responsible for social events that bring the women of the College together.

Government and Administration

Community Government is modeled after the commission-manager form of government and is itself a medium through which a student may gain experience in choosing good representatives and serving as an officer or government employee. Students who get this experience may be better prepared to help modernize the

governments of the towns and counties in which they later will live.

Community Government has since the beginning had an elections committee, in charge of community elections under the system of proportional representation, and a budget committee whose work has already been described. Recent years, however, have seen a marked growth in committees to make Community Government more effective. For instance, one of the more recent developments has been a personnel committee, which has worked out a rating sheet for student performance on Community Government projects; it is also in charge of seeing that all committee appointments are made on the basis of ability and record rather than of personal preference, popularity, or accident—in short, civil service instead of political appointments. Community Government secretaries, by helping with clerical work, become understudies in the functioning of Community Government. The hall presidents' committee attempts to help the heads of halls to become better leaders in their groups; it also co-ordinates community opinion and hall activities.

Community Government has grown not only in the amount of responsibility taken but also in the diversity of activities. The purchase of the bookstore, for instance, opened up a new kind of possibility which has not yet been fully explored: extension of a planned campus life to include economic ventures as well as political ones.

Committees at Antioch exist to perform a function, and they cease to exist when that function has disappeared. Several years ago a college government committee was appointed to study the whole structure of Community Government and suggest revisions. Its work done, it disbanded. Part of the housing and disciplinary functions used to belong to the men's and women's councils, an arrangement that grew cumbersome when the whole approach to rules and to housing shifted. Today these various functions are performed by the community relations committee (for conduct), the hall presidents' committee (for dormitory living), and the student

custodians of the dormitories working in co-operation with the assistant dean of students (for housing). If on the other hand a new job arises, a new committee is born—for example, the bookstore steering committee when the bookstore was purchased a decade ago, the personnel committee, the race relations group. .

Some Basic Questions

The whole Community Government idea raises several questions that have to be faced and answered:

(1) Efficiency. Often it seems that one over-all executive agency could run Community Government and its web of activities more neatly and effectively than can a collection of decentralized committees. Decentralization can make for what is commonly known as "passing the buck": an unpleasant issue can be handed back and forth between committees, and responsibility for it can thus be dodged. There is also the matter of continuity, one that is especially acute at Antioch since two student bodies are involved. Not only the Community Council but two-thirds of the personnel of committees changes every new study term; the continuing committee members, of course, are likely to be faculty or freshmen in full-time study rather than upper-class students. And it is not always easy to leave adequate records of discussions and budgets to a succeeding committee chairman one does not see.

It is true that Community Government often lays itself open to charges of lengthy debate on little matters, of lack of co-ordination, and of lack of fixed responsibility. It is equally true that the energy, enthusiasm, and intelligence of student and faculty citizens go far toward rectifying these defects. The emphasis in Community Government is never on machinery for its own sake but rather on getting things done. Attacked in this spirit, things usually get done, whether they are done in the most efficient way or not.

Also, there are many definitions of efficiency. There is short-run efficiency, which produces quick results, and long-run efficiency, which concentrates on results that will stick. In terms of long-run efficiency Community Government is often a timesaver. Through

directly taking part in the procedures new students are adjusted to the Antioch attitude and ways of doing things far more thoroughly than lectures from the administration could adjust them. Students who have learned to be responsible may not take arbitrary orders easily, but they are quick to respond to reason and will then carry on without supervision. Less friction and more co-operation are the ultimate fruits of the Community Government way. Though increasing immediate efficiency may be one of the desired end results of education, education can hardly be sacrificed to short-term efficiency when the issue comes up squarely.

One of the reasons why Community Government is workable is the continuity—not the authority—which the faculty representation provides. "C. G." does not have to begin from scratch each year; the funded experience of both the continuing student members and the faculty who have been working in it over a period of time can each year be made available a little more quickly to the group and be translated into a little better method of procedure.

(2) Real authority. Outsiders find it most difficult of all to believe that Community Government really is allowed to function on its own, without the administration's contriving to manipulate it. A showdown, they think, would soon demonstrate who had the real power.

The reason that Community Government can be and is given real authority at Antioch is a very simple one: there is no fundamental campus split between students and faculty. Consequently Community Government in its own internal workings does not split up into student and faculty members. Plenty of controversial issues arise, but some students and some faculty will invariably be found lined up together on one side, with other students and faculty on the other.

(3) Relation to the academic life; Community Government and the time problem. Although probably all Antiochians would uphold the continued existence of Community Government, there is a wide range of opinion concerning how much time it should take. No one at Antioch questions that learning how to apply the democratic

method and how to work with a group is part of a liberal education—but, practically, how much time should be allotted to these skills? At what point does loyalty to Community Government cease and loyalty to the academic curriculum begin?

This question has been raised not by the faculty *per se* but by various individuals, both members of the faculty and students. Some students, for instance, fail to participate significantly in Community Government because they regard it as a competitor for academic time.

One attack on the problem has been an effort to relate Community Government activities, whenever possible, to the curriculum. For instance, participation in the chorus and orchestra is community participation; it also receives some academic credit. So does serving as hall adviser. As we have seen, a student can sometimes receive “381” credit for work on unusual community projects. The psychology and government departments—and sometimes other departments—have made a special effort to allow advanced students especially interested in the Antioch community to write papers or undertake investigations based on campus activities. About four years ago an entire class in public personnel administration surveyed both the College administration and Community Government and made recommendations concerning reorganization and handling of personnel. The bookstore steering committee provides opportunity for students whose field of concentration is business to get firsthand experience in the making of business policy.

It is obvious, nevertheless, that the integration between Community Government and the curriculum can never be complete, even though more opportunities for cross-fertilization will doubtless be found. And anxiety over the competition for time takes some color from the fact that Community Government is continually expanding and its place in the Antioch scheme is becoming more important rather than less. There are indications, however, that decentralization is keeping pace with growth. A study made during the spring of 1945 indicated that, whereas over 90 per cent of the student body took some part in community activities, the average number of

activities per student (including Players, chorus, and so on) was two and a third, and the total time spent on all of them was less than five hours a week. Faculty time would probably run no higher. As in other colleges, this means in practice that a few spend a good deal more than this amount of time, and a great many spend less. From a statistical standpoint Community Government is not yet pushing the curriculum very hard. For particular students it is difficult to say, since the question becomes how educationally effective for them the Community Government experience may be.

(4) Group responsibility; methods. Two closely related problems remain: how to maintain a sense of group responsibility, and how to use Community Government as a genuine training in democracy rather than as a playground for pressure groups.

The first of these problems, which transcends a consideration of Community Government alone, will be discussed in the next chapter. The question of whether the "laboratory in democracy" is always democratic, however, may be considered here.

Community Government uses systematically the democratic technique of checking with public opinion before taking any major action. The issues, moreover, are not "loaded" but receive open and fair discussion. An example in 1945 was the question of raising the Community Government fee to give increased backing to several popular activities. If this had been made a "political" issue, it is possible that enough pressure could have been put on Community Council to pass the measure by majority vote. Instead, when it became evident that feeling in the Council was not unanimous or that there was not a substantial consensus in favor of raising the fee, the question was taken to an open assembly. There, while all members of the community pored over copies of the proposed budget, the points pro and con which had come out in the Council meeting were summarized and the question was discussed from the floor. The following week the issue was referred to a referendum vote of the entire community then on campus (off-campus students were not included because the time was too short and it would not have been

possible to give them the complete background). The resulting vote was slightly against raising the fee, and no action was taken.

Committees frequently go direct to the halls, both to acquaint the community at first hand with the work they are doing and also to sample public opinion and get new ideas. It was the halls, for instance, that voted to buy the AMPAC movie projector and gave suggestions for a new handbook for students on the job.

All of this moves away from pressure politics. A member of the Community Council is not the direct representative of any campus group for whom he must speak; he is free to act according to his own best judgment. Proportional representation, the system used to elect Council members, gives added insurance that groups are represented in proportion to their real strength and that no campus minority can capture the Community Council. Seven of the nine Council members must concur in hiring the community manager, and the tendency is to make all Council decisions group decisions, arriving at some plan of action more or less acceptable to all. Appointment to committee chairmanships is now on a merit basis; as far as possible committee members are appointed in accordance with their expressed interests.

Another democratic technique that has been applied is encouragement to decentralization of responsibility and widespread participation. For the last five years a consistent effort has been made to get as many community members to participate as possible and to spread committee responsibilities and chairmanships over a wider group. Hall presidents, for instance, now make an effort to steer students in their halls into those activities which they would be most interested in and have the most to contribute to. A new Community Government handbook has been issued which brings every member of the community up to date on all activities and tells how to get into them. The study that showed over 90 per cent of the students engaged in some activity or other also revealed that more than two out of three serve on Community Council or on Community Government committees. One student out of every five was serving on a College administrative committee; two out of five were taking

part in hall government and activities; half were enrolled in some other campus activity such as the Players, student discussion groups, one of the co-operatives, or musical organizations.

Through the merit system of appointment to committee chairmanships, there is now a systematic attempt to train community members for leadership and to advance people to greater responsibility as they demonstrate their ability to take it. The merit system, as we have explained, is based on the chairman's rating of his committee and the committee's rating of their chairman, a process which, though not infallible, uncovers new leadership material as well as evaluates what has previously been discovered.

Participation for the sake of numbers—like the old Sunday-school enrollment contests—is neither significant nor edifying. In the opinion of some observers there is sometimes too much pressure toward quantitative participation at the expense of quality. This is a tendency to be watched.

Also, there is no guarantee that once he is on a committee the community member will learn democratic techniques. A particular chairman may be unable to win the interest of his committee members or bring them to any real comprehension of what working with a group can mean at its best. There can, on occasion, be arbitrary action, irresponsibility, power politics, and ill will. Community Government has begun to tackle this problem by working with chairmen of committees, and possibly a still more systematic training like the hall advisers' course can be devised. A great deal depends on the temperament and ability of the community manager. As liaison officer he can do much to further the democratic spirit and relationship; on the other hand, he can set a tone of intolerance and arbitrariness in the work with the various committee chairmen.

And it must always be borne in mind that one of Community Government's greatest assets is the spontaneity and enthusiasm of its members. Making it too grimly or too obviously educational might in the long run lose more than it would gain.

What Students Think of Community Government

To the 46 graduating seniors of 1940 and 1941 whose opinions were sampled, the most generally valid and popular feature of campus life was community participation—the idea that citizens owed a duty to the community and should contribute toward it. The next most important features seemed to be the idea of training in the democratic method and the idea of a community as a way of life.

To at least a quarter of the group Community Government and its activities were of importance. Most of the others had taken part in various activities, but they either did not think in terms of the Community Government idea or merely mentioned their experience. As might be expected, the science students were less interested than the non-science, partly because of the time pressure in the B.S. program and partly because the scientific group did not feel at ease—they said—with the more verbal and “socially conspicuous” student group which was in the thick of Community Government activities.¹ Seven of the 46 did not mention Community Government or extra-class activities at all.

The commonest criticisms of Community Government were that the same few people tended to run all activities (three seniors); that, as it is organized, responsibility is hard to fix (two); and that it is essentially paternalistic and dominated by the administration

¹ This split between the scientific mind and the non-scientific, or even between the scientists and the social scientists, is a thoroughly disconcerting phenomenon; it is one of the major splits in the intellectual world today. It comes out in many forms, especially in articles in the better magazines by the advocates of science and articles in reply by those who want to defend the humanities. To an academic observer, however, the fact that science and non-science students differ so markedly in their interests—even at a college like Antioch, which probably draws the more social-minded of the scientific variety—is more significant and serious than all of Dr. X's rounded periods and Dr. Y's reply. In its curriculum, Antioch has done much to bridge the gulf; but, down at the grass roots of temperament (to change the metaphor), of extra-class activities, and of simple ability to discuss questions together with mutual understanding, the cleavage still persists.

(two). Two other seniors stated or implied that they had got over this notion of administrative domination. Several students criticized the triviality and superficiality of some of the Community Government attitudes and activities; two students recommended that Community Government spend more time in educating students on the basic principles involved. Most of these criticisms reflected a real concern with Community Government and a desire to improve it rather than disagreement with the idea or disbelief in its potentialities. What Antiochians think about their campus democracy and how they feel, however, can best be expressed in their own words:

Woman, social science: Our extra-curricular program is more than a series of activities; in a real sense it is a way of life. The fun we have, the standards we abide by, the community work we do, the way we run our halls and our athletics—all are part of this scheme. Few groups feel sufficient unto themselves, because they are inspired with the valid belief that in community give-and-take the value of their individual groups is increased.

Man, business: Antioch as an experiment in living is appreciated by only a portion of its population.

Man, social science: Disregard for other people's and College property, inconsideration of others' study and living habits, limited participation in activities which provide necessary community services, and superficiality of actions undertaken and issues considered are examples of the limited effectiveness of Antioch in developing desirable social attitudes, objectives, and sense of values.

Woman, social science: One of the best affirmations of the workings of democracy and one of the best examples of its limitations is that madhouse built out of committees, Community Government.

Man, accounting: In practice I have been very disappointed in the caliber of the organized activities I have investigated.

Woman, education: Antioch has taught me a great deal about group living and working; I have seen an entire community function with much of the same freedom granted that the individual knows often only in his own home.

Man, engineering: [The contribution of Community Government is in] educating students in active democracy and in the rational experimental approach to problems of society.

Man, political science: It is in terms of Community Government that I like to think of Antioch. In many ways it is a better key to our institutional character than the co-operative plan or the required-course program.

The earlier mentioned alumni questionnaire did not, unfortunately, ask for a retrospective appraisal of Community Government and its part in their education, but it did ask in what ways campus leisure-time activities carried over to their present lives and jobs. Besides the usual remarks on music, photography, athletics, and so on (and a few sour queries on "What leisure time?"), comments of which the following are representative were received:

1927: On the present job, the work consists not only of a physical education program for all boys in the X— Public Schools but also a school-sponsored recreation program for students and the adult community. This program is based on student interest and this part of the program is being worked out by organizing Youth Councils in each of our eight Senior high schools. We have had marvelous results so far. I guess it's just an old Antioch custom to get people to do things for themselves. For the adults, we have divided our city into six districts and now have two Community Councils going with four more in the offing. The important and basic fact again being that each community must recognize its own problems and assist in solving them. Our recreation program is a comprehensive one of not only physical activities but also music, art, drama, etc.

1931: Very little transfer from Antioch leisure-time activities to present. The gulf between the community life of a small college with a high turnover in population and large cities with firmly established traditions and organizations and with ideas of different sort [is] too great to be easily bridged.

1940: I value the experience which I received in discussion techniques derived from participation in Community Council and other committees and organizations on campus. Likewise, the experience of

attempting to organize a community frozen food locker plant and a discussion group for women which met at the village library for a time has been valuable. So many people I meet now have not learned the art of democratic discussion which is a prime requisite for any group activity.

1941: Community Government has been most helpful. Both in graduate school and in government since, the approaches to problems learned in Community Government have guided me. The idea behind Community Government, the experiment in democratic organization, interests me more as a vocation than as an avocation.

Future Possibilities

It is reasonable to suppose that as Community Government techniques are improved and its philosophy more concretely worked out in campus living—hence better understood—it will play an increasingly large part in the effective education of Antioch students. There is still need for the faculty to become more fully conscious of the objectives in Community Government and to help in finding methods of attaining them. Here is pay dirt for the indefinite future. The problem is not so simple as it sounds, for the faculty must learn how to give educational direction to the program without becoming paternalistic and robbing it of its spontaneity.

Whether Community Government has still further possibilities for expansion has been the subject of some speculation. Some people feel that the logical next step will be consolidation with the Administrative Council and the College government in general, instead of the present division of duties between the two Councils. The practical difficulty with this plan is that a single legislative body would be snowed under by the business that now pretty well occupies two; a streamlined version also would almost necessarily result in a loss of student initiative, since the president of the College would have to be the chief executive officer and since the planning of the curriculum and regulation of academic matters are almost necessarily matters in which the faculty must take the lead.

A sounder possibility has already been mentioned: the further

working out of academic projects in which experience through Community Government can be utilized. The curricular work would gain from the immediacy of its material, and Community Government experience would take on more substance and meaning. This kind of integration, however, has to be worked out individually, where student interests warrant, and experimentation and appraisal will be slow.

A third possibility—mentioned incidentally by two 1940-41 seniors—is the systematic encouragement of students to practice community participation during their work periods. Some students already do this. One girl wrote:

I learned to carry over the Antioch community participation plan on co-op jobs. In Chicago, I helped in a settlement house; in Pittsburgh, I worked with a Negro group of youngsters who had set up their own recreation center; and in Washington, I aided the co-operatives mail their publicity.

To make this not an isolated accomplishment but more or less of a regular occurrence may be Community Government's next big goal. This would do much to carry the curve of education over into life.

Chapter X



SOME ANTIOCH INTANGIBLES

IN THE preceding chapters we have discussed the selection and counseling of students, the curriculum, the examination program, the job, and Community Government. All of these might be called machinery, "environment." They are of value only as they help bring about the educated individual. What constitutes an educated man has had many definitions down the years, including William James's famous "ability to know a good man when you see him." In plain prose, without attempting the Jamesian wit, we might put it this way:

Antioch is trying to develop the young man or woman who has enough background of knowledge to know how the world is put together and how his own special knowledge fits into the general picture. He should be thoroughly individual, honest with himself as he finds himself, and yet aware of the individuality and claims of others. He should be able to stand on his own feet and to take responsibility. He should be willing to examine new ideas on their merits and to approach both personal and social problems objectively. He should have enough experience of the way things work and of men and women to make his own contributions (in his vocation, personal relations, and social actions) effective ones, operable in real situations and not in a void. Both from his studies and his practical experience he should be able to appraise present-

day society with good historical and ethical perspective and be willing to act on his maturing social convictions. His regard for the worth of other people, however, should keep him from dealing with them arbitrarily; instead, he should want and be able to act democratically as a member of a group. And, finally, he should want to keep on growing.

These are chiefly methods and attitudes. Facts are indeed an important part of a college education, but they soon recede to the background, whereas approaches—such as the habit of fact-finding and analyzing—and temper of mind remain.

It is easy to see how Antioch hopes to accomplish many of these objectives: through the curriculum, through the job, and through the community. The general aim of all these is to put students into situations favorable for growth and let them grow—with the guidance, both curricular and individual, that will best encourage them and keep them on the track.

What might be called the spearhead of this process, however, has not yet been discussed—the will to grow and the ability to take responsibility.

Responsibility

Antioch's whole educational system is necessarily built on the premise that the student himself must take the responsibility for his education and for his actions. When he is on the job he is on his own, and it is neither practicable nor desirable that this responsibility be taken away from him when he returns to the campus. We think the very fact that Antioch students can co-operate in running smoothly such a complex set of activities as Community Government, can carry on a campus and dormitory life for which they themselves have fashioned the standards and regulations, and can and do turn in orderly and responsible records on their co-operative jobs demonstrates that this premise is valid. Young people of college age and of good ability and intelligence, with *adequate counseling available and a strong sense of institutional direction*, can go ahead

on their own much further than the usual college program takes them.

One of Antioch's concerns is to generate this strong sense of direction, this campus morale that might best be called a sense of group responsibility. Antioch's idea is that the group can become a powerful source of motivation toward integrity, standards of conduct which consider the rights of other individuals and of society, and a life purpose. Loyalty to a group has long been understood; responsibility to a group is a more difficult and adult concept. The individual has to feel not only that his own contribution must be good but also that he is responsible for helping to keep group standards high. Loyalty to a group might dictate that cheating on examinations, for instance, should not be reported; group responsibility insists that the person who sees the cheating take some constructive action to make the individual aware that he is undermining the morale and achievement of the whole group.¹

Antioch makes a definite effort to generate this kind of responsibility. Much depends on the faculty—on whether they have the energy, enthusiasm, and understanding to work in this way with students, both in the classroom and in the community. Much of the freshest idealism and zest comes from the students, who are for the most part willing and eager to work with the faculty toward this end.

However imperfectly group responsibility may have been realized on the campus, Antioch has had enough experience to feel certain that it is on the right track. Only in the group can encouragement enough, and energy enough, and desire enough for the kind of personal growth that Antioch hopes to foster be found.

¹ One of the writers of this volume had the experience, during his university years, of joining a professional fraternity and then discovering that it was one of the disguised political machines on the campus. The practices engaged in by this group (and the rival machines on the campus) were typical of the machine politics of our counties and our cities. By failing to give educational direction to this phase of the educational program (for the students were certainly receiving an education in machine politics), the university was helping to prepare political leaders who were skilled in unethical practices and in thwarting the efforts of reform organizations.

It takes time to build up such a spirit, slowly and persistently, with whatever materials of integrity and magnanimity are at hand. It is never fully achieved but requires constant effort. Yet dividends accrue even as investment goes on. Integrity and magnanimity can be contagious virtues, and the inspiration of the group is very real. In the increasing of group responsibility lies much of Antioch's hope that it can continue to develop significantly as an institution.

The Temper of Campus Living

Antioch campus life is strenuous, informal, resourceful, and spontaneous. Not all these qualities connote virtue; nor do they suit all tastes. But the quality of living at Antioch can best be judged from some of the things that can and do happen here.

Several years ago the College was facing its usual annual deficit. In order that faculty salaries might be paid in full the students suggested and voted themselves a one-year \$25 increase in tuition. They also organized a money-raising trip, more productive of good will than of cash, but important to student and faculty morale.

Freshmen at Antioch are not hazed. They do not wear caps or otherwise proclaim their status. On arriving they are met by upper-classmen at the train, taken to their dormitories, their luggage coped with; during assimilation week every effort is made to help them feel at home in the Antioch community.²

A few years ago a student in electrical engineering got the idea of building a switchboard for lights at the local opera house, where

² This student attitude was not miraculously born in 1921 with the reorganization of Antioch but has developed slowly over a period of time. In 1921, in fact, things were quite "collegiate," with occasional trolleys pulled off tracks, hazing, and other evidences of "spirit." But the co-operative plan, which broke up student groups periodically and substituted other interests for campus pranks; the decline of varsity athletics and the building up of a strong intramural system; the development of Community Government with its one-community approach; the difficulty at Antioch of keeping track of a student's class anyway; and, finally, the inglorious fact that freshman men began to outnumber sophomore men so that the "bag rush" was a foregone conclusion—all these together operated to reverse the traditional campus relationship between "old" students and newcomers. The last "bag rush" was in the early thirties.

the Players hold forth. He recruited helpers, and presently the Players emerged with one of the most elaborate theatrical switchboards in the State of Ohio and a trained light crew to work it.

A student interested in photography decided the College needed a movie about its activities. On his own initiative he made a couple of hundred feet of color film, and with it won the backing of the administration. He was then sent around, as his co-operative job, to film Antioch students on the job and to take pictures of campus activities. Another group helped with the script and sound recording. Result: *Campus Frontiers*, a 26-minute film which the College (as well as the Office of War Information and the Co-ordinator of Inter-American Affairs) has used widely. *Inside America*, an off-campus handbook for students on the job, was also the idea and the work of a group of students.

New sidewalks bloom regularly on the campus in the spring. The work is done as community participation (CP) by several men's halls. A group of students known as the Antioch Union used to work together to beautify the campus; this job has now devolved upon CP, which schedules an annual clean-up day or gets students to help plant dogwood trees or build trails in the Glen. Antioch faculty work along with students in these affairs.

Athletic equipment is kept unlocked in the gymnasium where students and faculty can have free access to it—golf clubs and balls, archery bows and arrows, tennis rackets and balls, ping-pong paddles and balls, badminton rackets and "birds," basketballs, soccer balls, footballs, volleyballs, boxing gloves and punching bags, baseball bats and gloves, hockey sticks and shin guards—and bicycles. Users of bicycles are supposed to pay rental for them; they leave the money in a box. Nobody needs to check up on them to see that they do. Students know that they are using and taking care of their own property.

About ten years ago students became concerned that campus social affairs—especially the dances—were becoming expensive and competitive and that consequently too few students were attending them. A group studied the problem and recommended that Community

Government raise its fee by a small annual amount and take over the campus social activities program. Everyone would thus have paid in advance and would feel that he had a right to take part in social events. This was done, and the social program was expanded to include both formal dances and informal activities of all kinds. Careful planning has resulted in a much fuller social life for perhaps the majority of the students and in a much more "democratic spirit in the community.

The last three examples are illustrations of social planning. As students work together they learn both how to plan and what the effects of planning are.

Self-criticism, both personal and institutional, flourishes. The senior paper constitutes an annual field day in discussing what is wrong with Antioch—in the hope, of course, of setting it right. Teachers who try to "tell" students (unless they are clever at it) are likely to meet with resistance if not outright disbelief. Along with the critical spirit goes a calm conviction that Antioch is the best place on earth and Antiochians the finest people. This attitude irritates even some Antiochians.³

Antioch students usually want to know what they are doing and why. On their jobs they ask questions until they find out. On the campus the emphasis is assumed to be on reason, on carrying out assignments because the student can see where the assignment is leading and not merely because he is told to carry it out.

The College thus has few "traditions" in the sense in which many schools have them. There is no tendency to do things just as they have always been done. The criteria of action are reasonableness and

³ One senior calls it "a feeling of pseudo superiority which far too many of us have." Another refers to it as "the damning superiority complex" of the Antioch senior. Yet other seniors praise Antioch's attitude "of social-mindedness, of awareness, of intense eagerness, tolerance, and intelligence." One girl who had spent her third year full time in another institution confessed: "I went to a state university thinking to lose much of the smugness typical of Antiochians—but everything, everyone I saw there only served to substantiate my former beliefs and amplify them." The only conclusion can be that Antiochians possess group loyalty as well as group responsibility!

convenience rather than custom. Antioch's one cherished "tradition" in the older sense is the May Walk through the Glen, an annual student-faculty-trustee hike and picnic instituted by Horace Mann in the eighteen-fifties.

Antioch does, however, have attitudes and approaches which have been constant for a long time. One of these is liberalism and non-discrimination concerning sex, creed, or color. This was the contribution of Horace Mann. Another is the experimental approach to education, initiated by Mann and revived after 1920. Still another, introduced by Mr. Morgan, is what he has called "the spirit of critical enquiry." A fourth, even now in the process of emergence, might be called "the spirit of a practicing democracy." The attitude which the honor system applies to all campus relationships and not merely to examinations is basic to the whole notion of the community as we carry it out.⁴ In this sense Antioch has traditions and lives by them.

One more point that might be mentioned here is the absence of cliques on the Antioch campus. The student body is small, and there are no self-perpetuating groups like fraternities and sororities; but Community Government also exerts a strongly unifying influence. If working with the Players is not only working *with* the Players but working *for* the community as well, if there is general awareness that community activities are centrally planned and paid for out of the whole community's pocket, and if the spirit of group responsibility begins to grow, then small social divisions tend to lose meaning. The work-study plan also plays a part here, as we have suggested. After students get away from it, campus life is seen in better perspective. Moreover, it would be hard to keep a clique organized on an alternating work-and-study basis. About the only Antioch cliques are "interest cliques"—groups that pursue activities because of similar interests. Since these shift every eight or twelve weeks, the grouping cannot be permanent.

Also the split, so common on many campuses, between a handful

⁴ See Appendix G for perhaps as carefully worked out a statement of Antioch's ethical directions as the College has ever made.

of "intellectuals" and a much larger number of students who go to college for the social life or because it is the thing to do tends here to be non-existent. Probably no one attends Antioch because it is the thing to do. The students with predominantly intellectual interests get drawn into Community Government and also have to go off on jobs like the rest, and the ones who might not be called purely academic may get a new angle on studies through interest roused by the work experience and by Community Government.

Hall Life

The "hall" has already been defined: a group of twenty to twenty-eight students living as a unit, either within the large dormitories or in one of the small houses. The hall has a hall president chosen as its executive and liaison officer with Community Government; a member who looks after hall equipment; an intramurals representative; a social chairman; and a representative of the community participation committee. In the freshman halls there are also the upper-class hall advisers.

Freshmen are assigned to their halls by the assistant dean and the two student dormitory custodians who supervise the smooth running of the dormitory routine as a co-operative job. Upper-class students may request placement in a certain hall or with a certain roommate; these requests will if possible be fulfilled.

A considerable shift of living quarters takes place at the end of each study period, as students return from or go off on their jobs. These necessary periodic shifts, incidentally, are one reason why pressure for self-perpetuating groups has never seriously developed at Antioch. The last effort for self-perpetuating groups was made by a few men's halls in the late twenties. It is regarded as good for students to learn to live harmoniously and intensively with a variety of different people. It must be admitted, however, that having to move every two or three months may discourage the kind of gracious living that can come from the enjoyment of possessions and a fixed abode.

There are three ways in which unity in the halls is brought about. One of the most important is the intramurals system, which is

organized around the hall unit. Playing together on the athletic field is an effective way both of securing hall unity among freshmen, and of getting them assimilated into Antioch as well.

The second element working toward unity is the hall meeting, which is tied in directly with Community Government. Held simultaneously each week all over the campus, the hall meetings become places to poll community sentiment. Any committee or group which needs to find out how the community members feel about any issue or wants to educate them to it, sends "fliers" (instructed student representatives) to all the hall meetings. This very practical function of the halls tends to bring the group together.

There are also hall social affairs, which are especially important to the women. Hall parties, in which a men's hall invites women, or a women's hall men (there are various opportunities in the social calendar for the women to date the men), are a standard feature of campus life. At the request of the social committee, which does the over-all planning, particular halls usually sponsor the College dances or give the weekly teas. A hall may go off by itself for a picnic in the Glen or have a birthday party for one of its members.

Hall life is as informal as dormitory life in most colleges, and probably more so, since the enforcement of regulations like quiet hours is left to the group itself. Doors are never locked; most rooms are double. After seven o'clock in the evening the studious usually remove to the library or one of the seminars. The contemplated dormitory buildings are planned for groups of the same size (twenty-five students) and will contribute more space and soundproofing. They should help in our efforts to get the best values from group living and avoid the anti-democratic and dissipational aspects of fraternity life.⁵

⁵ One of the advantages of fraternity life, the chance it gives for friendships and contacts in post-college years, is not achieved so well under the hall system. Avoided, however, are: the recruitment of members primarily on the basis of wealth and social prestige, the exclusion of Jews and other minority groups, the super-loyalty to the fraternity rather than to the larger group, the cliquishness that attends the dating and social affairs, the high living, the secret rituals, and the encouragement frequently lent to political machines on the campus.

Intramural Sports

Though intramural sports are no longer the rarity they were until recently among colleges, Antioch has had them since 1921 and exclusively since 1929-31, the period during which students and faculty voted out, one after another, the various intercollegiate sports.⁶

As we have said, the unit of the intramural program is the halls; each hall furnishes one or two teams. The men's sports are run off in several leagues by the intramurals manager, a student; then the high teams play off for the championship. In a number of these sports a faculty team also plays, and not infrequently the faculty teams come out on top. The men's sports are touch football, softball, basketball, and volleyball; some soccer and hockey is played informally in mixed teams with girls' halls. The girls' schedule, also played off by halls, includes hockey, basketball, and softball. For both men and women there are annual tournaments in individual sports like tennis, badminton, and golf.

The objects of the intramurals program are recreation, sportsmanship, and fitness. Instruction in the various team games, as well as in individual sports, is given through the required physical education program; the intramurals program puts that teaching to work. By getting students into games with people of their own level

⁶The actual course of events in the adoption of the intramural idea at Antioch may be of some interest. Intramurals were begun informally in 1921; each member of the varsity basketball squad, for instance, organized a team of which he was captain, and these teams played off among themselves.

President Morgan had always talked in terms of intramural sports, and in 1925 he abolished varsity football. Student feeling in favor of it was so strong that in 1926 it was reinstated. In that year, however, two things happened: Community Government was established, and a point system of inter-hall sports competition was begun; the hall that got most people out and won the most games in the whole intramural program received a cup. By 1929, when the question of varsity athletics in general and of football in particular again came up, the students were for the most part ready to see football go. A satisfying program of intramural sports had been established, and the campus leaders, among the men were becoming so interested in Community Government that they were dropping out of varsity sports anyway.

of ability, intramurals are fun not only for the athletes but for the inexperienced; many previously "unathletic" students develop considerable all-round athletic ability. It is estimated that normally 80 to 85 per cent of the students take part in the intramurals program; a higher percentage of men than of women participate.⁷

Women's athletics are expected to develop hall spirit and also to foster a community of feeling among all College women. In addition to hall games there are regular "championship" games in hockey and basketball, three major parties a year, and organized overnight hikes and bicycle trips.

A great asset to the outdoor life at Antioch is the 920-acre Glen Helen, which is used as a laboratory by biology and geology classes, as a playground by the physical education department, and informally by the students. A recent endowment of half a million dollars will increase its usefulness (an incomplete inventory shows 104 species of native trees, 300 species of wild flowers, and 190 species of birds, both native and migrant) and will allow Antioch to offer courses in nature study and conservation as well as to commence some long-range experimentation on plants and trees.

Elements of Stability

In the ferment which prevails at Antioch, with students rushing off periodically on jobs, a full academic schedule, and new ventures popping like mushrooms after a warm rain, it may be asked what compensating centers of repose and integration the College offers.

At the beginning of this chapter we described the student we hoped might result from the total Antioch program in terms of the attitudes the College tries to impart. The attempt to approach all problems objectively and reasonably and to achieve open and fair and democratic relationships both with persons and in groups is a very real element of stability here. Individuals may not always be able to count on what is going to happen, but they can be reasonably sure of the spirit in which problems will be attacked and in which

⁷ In 1941 a study was made of alumni athletic interests—see Appendix F.

the students themselves will be expected to attack problems in their turn.

Another strong element of stability lies in the idea that each person should work out for himself a "life purpose" or some fairly integrated code of values to live by. The self-evaluation which is the aim of the freshman college aims paper, the mid-course evaluation, and the senior paper lets the student get down to fundamentals and discover what he really is and what he really wants and believes. Sometimes the results may from Antioch's standpoint be disappointing, but at least they are honest results, as with the senior man who said, "I have no faith in the average mentality, nor in its ability to govern itself." The senior papers also testify that students often carry over unresolved chords into the future. "Now I am in the unfortunate position of not being smart enough to justify my life nor dull enough to ignore the whole thing and have a good time," as one of them wrote. The co-operative job contributes to self-realization by giving the student a chance to try himself out and to observe various codes of values in action.

An Antioch institution of nearly twenty years' standing is the Life's Meaning Conference, which every year brings to the campus speakers who try to describe what values in life have come to seem important to them and why. From time to time at student request the speakers are members of the faculty.

Antioch has deliberately chosen as its faculty men and women who are interested in the meaning of life. An unusual number of them have had training in philosophy. Much of the curriculum content, as well as many of the job and campus experiences, looks toward developing a better life for men to live here and now.

Making for individual stability is also the poise that comes from having learned to make adjustments quickly—a poise which the Antioch system certainly encourages. This is not to say that all students gain poise at the College. One of Antioch's problems, in fact, is to help new students emerge more quickly from their "blooming, buzzing confusion" and understand sooner the constants in the College equation.

Finally, for the institution as a whole there is the stability that comes from commitment to purpose and from dynamic action. The College has a program which its personnel believe in and work at. What may appear to more tradition-minded observers to be instability, confusion, and the superficiality that comes from too many interests may in reality prove to be adaptability, resourcefulness, and versatility.

The Campus and Liberalism

Partly because Antioch includes "society" so definitely in the College pattern, and partly because of the natural idealism of most young people, Antiochians tend to be liberals. There is keen interest in such social issues as world organization, race relations, and labor, and a desire to help work at them.

Such interest has been encouraged by the College. Man has become aware, in this twentieth century, that he is not only a part of, but in large part a product of, his society. Never before has he understood so well both the materialistic basis of society, on the one hand, and the emotional drive toward self-realization which impels both individuals and groups, on the other. Understanding this double base, men are now in a position to analyze with greater keenness the workings of our social organization and to experiment with reorganizations which may allow increasing self-realization to more people.

Today of all days, a failure to see that the social issue is paramount is worse than illiterate—it is criminally insane. The atomic bomb is a kind of handwriting on the wall that needs no Daniel to interpret it; the question today is not social change versus the *status quo*, but how much change, what kinds, and how fast.

The question is dramatic, but the settlement will be slow, piecemeal, and on many fronts. It is a question that touches men's daily lives in minute detail. Here is where the co-operative job is invaluable to Antioch students. On the job students see social theory translated into real situations which are not the black and white of textbook

conception. They learn there are two sides to a question. They learn, in short, that

There is such a wealth of information about our society to be found at the doorstep of the rooming house; the boss's secretary knows so many angles to his job, and the boss himself will often tell the co-op a tremendous amount. The elevator boys are good people from whom to learn. For instance, I worked in a store that had been shut down because of a strike the year before. Everyone hush-hushed it. But from the wrappers, the packers, the shippers, and the elevator boys, I learned the value of a union and the cost of a strike. From my boss, the head of the employment division, I learned the "preferred" groups of employees and the "preferred" type of person to hire. It was obvious that his entire program was so laid out that another strike or unionization drive would find the wrong kind of material in the store on which to grow.

This example may illustrate the "two-sidedness" of the job situation. We must learn not alone from the boss, or from the employees, but from both. Any co-op job without sampling of contrasting opinions has not been a "liberalizing" educational experience.⁸

A good many Antioch graduates could write as a recent graduate did: "I have grown out of a culturally indoctrinated political individualism into a liberalism that is increasingly consistent." Nevertheless the College does not indoctrinate, or at least does not succeed in indoctrinating, all students, and there are a good many variants. "Antioch stopped me in a swing from radicalism to conservatism, and left me a 'limited liberal.'" "I do not believe in democracy." "The student rarely goes on to bridge the gap between principles and their practical application, or never gets the habit of working them out." These remarks, to the right and left, respectively, are testimony that there is no one creed to which all Antioch students subscribe. The campus itself is a battleground for all shades

⁸ From a (girl's) senior paper of the class of 1941. See also Appendix E for comments on labor and management. The union front is not the only one, but it is one of the important fronts on which the battle for social change will be fought out.

of opinion, and the loudly "socially conscious," both among students and faculty, are sometimes a weariness to those who are less so. The community does, however, provide a common ground on which major differences can be threshed out and practical action taken, and on the job even the most social-minded learns a kind of rugged common sense about the way to put his idealism into action.⁹ The result is that Antioch alumni tend to be known as realists who, in retaining their belief that society can be improved, throw their weight in with the practical day-by-day improvements that add up to the larger end.

Pressures

Is the Antioch environment, in its attempt at richness, more complicated even than the world in which the student is going to live? By fostering an educationally stimulating environment are we spreading the energies of our students and faculty over a large range of "musts," each seemingly of urgent importance? Are we producing facility without depth, indigestion without assimilation?

⁹ An example of this kind of thing was the work of the race relations committee in getting the color line at the local theater eliminated. After some years of effort to persuade the proprietor to eliminate voluntarily the segregated section, a combined group of Antioch and Wilberforce students and faculty worked out a careful plan to get it abolished. Carrying the copies of the Ohio law which makes segregation in all theaters and other public places of business illegal and subject to fines or imprisonment, the students entered the theater in separate groups, the Negro students sitting in the Jim Crow section, the white students sitting in aisle seats. The students had chosen a night when the general audience would be small. They had promised one another previously in public meeting that they would not argue with anyone or behave in any way that was undisciplined, undignified, or discourteous. This non-violent technique had been carefully worked out with both legal and religious principles in mind. When after being seated the Negro students rose and joined the white students, the dividing rope at the local theater came down and has remained down. Now in retrospect the proprietor's arguments in favor of retaining the rope seem fallacious. The patronage of the theater appears to be as good as ever. The citizens of Yellow Springs have long had an enviable record for decency and thoughtfulness in interracial relationships, and many of them have assured the students that they approved of what the students did and of their manner of doing it.

This is a problem in every school, and it is a special problem of modern life in which mechanical inventions and the accumulation of knowledge have so greatly multiplied opportunity. Both in modern life and at Antioch, however, the difficulty is largely a psychological one. It is not the sheer burden of work that is formidable, but the multiplicity of activities that have to be woven into some reasonable pattern. Distraction may be as serious as overwork.

To a large extent men have to recognize that multiplicity is here to stay. The temperaments of people, of course, always have varied widely, and Antioch may not recognize sufficiently this variety of temperaments. But, because our world is complex and dynamic, there is in our time a special need for people who can take administrative responsibility. Our society has so many forms of enterprise and of social action which require effective management that we may well try deliberately to develop administrative capacity.¹⁰

For teaching the student to plan and to manage Antioch has an excellent set-up. The student can learn to budget his own complex of activities efficiently; on his co-operative job he can work with people in everyday situations which will give him the intuitive "feel" of people; through both his academic work and his job he can learn logical thinking and a respect for facts; through Community Government he can take administrative responsibility in situations

¹⁰ One student in his senior paper described his training for administration as follows:

"I think I can chalk the transportation bureau up to my credit. I started to work with the bureau when I was a freshman. It was then under the direction of 'J. G.,' its guiding light. He was imbued with the spirit of transportation, and he passed some of that on to me. I learned to relish the job of searching out an obscure town and making schedules to and from coincide with the student's exam schedules or free week end. It was fun chartering buses for hall parties, and arranging for special coaches to carry almost a hundred students from campus to New York City.

"The actual return from the job was in the almost unexplainable personal satisfaction of being able to provide valuable service, of co-ordinating the activities of a lot of people, of being an executive, of knowing people and being known by them, of handling the world's business from Yellow Springs, Ohio."

of increasing complexity. It is probably no accident that Antioch has twice the normal proportion of graduates in executive or managerial positions.

The only question is whether the present Antioch pattern may favor this type of person over other types whose social contributions may be equally valid. When a quarter of the 1940-41 senior papers sampled complain of pressure in the curriculum, and these complainers range academically from low to high, one begins to suspect that the factor of temperament may be involved.

In best-seller parlance, Antioch would seem to have "everything" (except the varsity-fraternity type of social life) to motivate students: the job, a liberal and full campus life, responsibility, a curriculum that swings them around the circle of knowledge, an idealistic philosophy, friendliness, and individual attention. It selects with care the students who are to undergo this kind of education. And yet some of them fail to respond. Their "will to grow" may have been damaged before they reached the College, or they may fail to achieve self-discipline. Or, there may be temperaments that do not take easily to pressure. Whether a student can take pressure does not seem to be related to ability. "[For me] the pace of Antioch life and the great variety of activities has confused somewhat the broader aspects of purpose," a recent graduate wrote. That this is no new thing is attested by the various alumni who countered the question about leisure-time pursuits at Antioch with the sardonic "What leisure time? I never discovered any."

Antioch probably needs to approach this problem in several different ways. Part of Mr. Morgan's philosophy has always been the notion of "budgeting one's life," an idea which can stand more emphasis. Helping students to budget their time and energy so that they may be more efficient—efficient in study habits and in personal habits—would do much. Antioch has occasionally offered a course in study techniques for freshmen who wanted or needed help; perhaps such a course should be retained permanently.

But Mr. Morgan's phrase has still wider implications. Budgeting implies limit and choice, and unconsciously Antioch may operate against choice. The "ideal" community member today is the student

who is outstanding academically, on his job, and in community leadership—just as the “ideal” member of the faculty is outstanding as a teacher, a counselor, a committeeman, a community worker, a scholar, and so on. There is thus a distinct social pressure on the Antioch campus for all to “participate”—to take on more activities, duties, responsibility. Building up a group sentiment at Antioch for not mere “participating” but for making intelligent, well-considered choices would improve the quality of Antioch living and also serve as another valuable skill for graduates to carry with them out into the world. Perhaps Antioch needs to implement more actively two of its own fundamental notions—that a variety of temperaments may possess excellent social worth, and that not all men should be expected to achieve the same goals.

College and Community

One of Antioch’s incidental objectives is to stimulate the cultural growth of the village of Yellow Springs and the surrounding territory. Arthur E. Morgan desired to make the whole community one in which there could be more complete living; Horace Mann thought that Antioch should be a cultural center for the “two Miami valleys.” Antioch is closely tied in with the village and with the Dayton metropolitan area. The College is the village’s chief industry and one of the area’s principal cultural centers.

The educational program itself is the best illustration of the College’s contribution. Antioch is a national institution and draws students (and visitors) from all over the United States and various parts of the world. It is an experimental laboratory working at the improvement of methods of education. It educates young people who are potential leaders, and it exports ideas. This activity within the village of Yellow Springs makes it different from the typical rural village in that its influence goes considerably beyond its own borders.

Because the educational program at Antioch has been comprehensive, many other developments in the region have been stimulated. The following are some of the more interesting ones:

Glen Helen has been created as a permanent natural park, wild-life preserve, and laboratory for nature study. The contiguous state park has been doubled in size and improved as a recreational area. Trees, plants, and birds have been inventoried; the mound which the "yellow spring" has been building since the last glacial period is being studied for its story of the climate and vegetational changes during the last 30,000 years; and near-by Indian mounds have been excavated. A regional Dogwood Association has been formed and has stimulated an initial planting in the village.

Through research in photosynthesis and chlorophyll, in child development, in art bronze casting, in aluminum and magnesium casting, in beryllium reduction, in quartz crystals, in heat controls, in the hybridization of corn, and in rural education, the College has made of the village a research center of at least some significance.

Out of the small-industries idea and the industrial research have sprouted six local industries, one of which (next to the College) is now the largest local employer; two have experimented with interracial staffs with encouraging results.

The College is directly or indirectly responsible for several growing developments in art: an art bronze foundry, a stained glass studio, a weaving shop, a bookplate business (which has the largest distribution in its field), some fine book printing; an active Players group, a Summer Theatre of ten successful seasons, and a chorus and orchestra which have given several joint concerts with groups in neighboring cities.

During the past few years the College has held seven institutes on current social issues; the three on international relations sponsored jointly with the American Friends Service Committee have brought each year about thirty speakers during a ten-day period to an adult audience not only from the surrounding communities but from several neighboring states. A group of the faculty publish *The Antioch Review*, a quarterly journal of opinion in the social science field. Various faculty serve as luncheon speakers and on lecture series in the Dayton metropolitan area. Community Service, Inc.,

an organization headed by Arthur E. Morgan, is providing an educational program for the improvement of small communities. During the war the faculty taught 1,700 ESMWT students in near-by war plants and air fields.

A member of the faculty is Democratic central committeeman from the village. A member of the faculty and a member of the College staff are on the school board. One of the faculty has just retired after several years of service on the Board of Public Affairs; two of the faculty are on the Village Planning Commission, and one of them is chairman. Two are delegates to the Little Peace Conference—a village movement to provide better town planning for the future. One member of the faculty is chairman of the village community council (not to be confused with Community Government), which fosters adult education and youth programs.

To sum up, the College has been serious about its responsibilities in the community and its opportunities as a cultural institution. Fortunately it has been sufficiently independent of the immediate region for finances (though it has had major financial support from Dayton), for students, and for jobs to enable it to go ahead without the timidity which accompanies undue dependence. For example, some educational work has been done with local labor unions, the local theater was forced to abandon its policy of segregating Negroes, and College people have worked persistently for better local government and local schools.

The College has not enjoyed a wholly comfortable relationship with the community. Retired farmers and college professors may have common gardening interests but widely different views about what makes a modern community. The professors want improvements—even garbage service—but the taxes (income taxes) they pay go for the most part to the Federal government and not so much for the local improvements they desire. The villagers look askance at poor church attendance and at women students dressed in shirt tails and jeans. Many College people remain within their own social groups and play little part as citizens.

In short, there are enough points of tension in the village to

enable the political machines frequently to split the votes of the best citizens into factions of town and gown, with resulting lags in progress. Presumably the students and faculty have not yet reached the optimum in town-College relations. In the larger area of the Miami valleys tensions also exist, because out of the freedom enjoyed by faculty and students arise occasional incidents which are widely gossiped about and distorted; the College is kept too busy cultivating its national patronage to have time for continually educating its own community about its objectives and achievements. Then, too, Dayton, in spite of its size and material strength, is not yet fully conscious of its opportunities as a modern metropolitan center for educational and cultural programs. A problem for the College in all its community relationships is to determine how fast it can stimulate growth without creating barriers of misunderstanding and resentment.

Living on the Job

Not all of student living is done on the Antioch campus; nearly half of it takes place outside, on the job. There, in everything from the smallest rural communities to the hugest of our cities, students live as the rest of America lives. They learn how to make a little salary go a long way and what to do in their leisure time. Quoting from the preface of *Inside America*:

The Antioch student on his own in some strange city is usually short of time and money. He has to make many practical decisions when he is out on the job. That job itself is a challenge and an education, but it is far from being his whole life. He wants to eat and room decently and cheaply. He wants to play but not at a ruinous price. He misses his athletics. He is curious about music, plays, and lectures. And he wants to know something about the social conditions and the temper of the community into which he is sometimes plunged suddenly and without expectation.

These are the demands this book seeks to satisfy. This is not a mere compilation of other printed sources. The chief originality of *Inside America* is that everything in it rests on experience. Our people

have actually been in all the places mentioned. Perhaps some of the prices will have climbed by the time the book is printed, but every precaution has been taken to insure accuracy and usefulness.¹¹

Here are some of the things students say about job experiences and living:

Girl: I have gone to several very good plays, the library, I have spent some time in the museums, I have been to the planetarium, a Gilbert and Sullivan operetta, I have attended several broadcasts and plan to attend the opera before leaving.

Girl: Because my job was nothing but office work and because I did that for fifteen months before coming to Antioch, I spent as much time as possible finding out about social work in general and doing volunteer work two nights a week and Saturday afternoons. X and I spent two nights a week helping at the Community Center Housing Project. The group we worked with ranged in ages from ten to sixteen years. On Wednesday nights the dramatic club met. Friday was Hi-Nite. They were interested only in jitterbugging and so we had a difficult time trying to sidetrack them into playing some wholesome

¹¹ Perhaps the reader would be interested in sampling a page of this home-grown guidebook (Yellow Springs, Ohio: Antioch Press, June 30, 1942) more or less at random:

"... Grant Park is the FIELD MUSEUM which is so well known that its very name should be invitation enough. Suffice to add: a trip can consume well over a week, for each exhibit opens on to a new and more fascinating one. Good idea to take a snack, else you may forget mealtime completely. Across the road are the SHEDD AQUARIUM with cases of rainbow fishes and an octopus or two and the ADLER PLANETARIUM with its story of the planets and mammoth telescope. THE MUSEUM OF SCIENCE AND INDUSTRY in Jackson Park at 57th Street has many mechanical exhibits for operation by visitors. And, if you're lucky enough to find him there, you can plague the lecturing Antiochian co-op with questions. From October through January the ART INSTITUTE, located on Michigan at the foot of Adams Street, plays host to a collection of temporary paintings and sculpture. The permanent collection contains a great sequence of French, Flemish, Spanish, and Oriental works. The Institute is open every day. Admission is free Wednesdays, Saturdays, Sundays, and on legal holidays—otherwise, 25 cents. A medieval castle at 4853 Lake Park Avenue houses the HARDING COLLECTION of armor, paintings, rugs, musical instruments, and antiques. Advance registration must be made. The ad..."

little group games. The director of the Center gave us (informally, of course) some very good talks on adolescent psychology plus several much-needed suggestions. On Saturday afternoon, I worked with a group of boys in the Kinsman area. They were organized into a club about last November. Like every large city, Cleveland has a great need for volunteers in her Settlement Houses, Teen Canteens, etc. Antiochians are welcome.

Man: I lived at the Central YMCA where there are about 400 residents. They wake you up in the morning, make your bed, supply towels and bed linen, clean your room, have the hottest and coldest water that I have ever seen anywhere for regular-use, and are usually very co-operative. There is a setup known as dormville complete with mayor, secretary, treasurer, and representatives based on PR. There are dorm activities nearly every night of one sort or another. There is a philharmonic concert every week and a "pops" concert every week which is followed by a dance. There are many museums. The library is nice and well organized. There is a theater group for those interested in acting and there is a fine legitimate theater. There is a swimming pool in the basement of the Y and there is a track and gymnasium open almost all of the time to dorm residents.

Girl: (in private school, "living in"): The job is wonderful but "God, you made the nights too long." In desperation I've taken up knitting, tumbling, and First-Aid classes with the senior girls.

Man: "My Sister Eileen" has nothing on the five of us at 130 W. 91. The only difference is that there isn't any subway running under our basement establishment. We've had all the rest, though—people gazing in the window, uncalled-for callers, leaking pipes, a warm refrigerator, definitely needed experience in cooking. Then when we get away from the apartment, we run into the wonderful New York entertainment and educational opportunities. They can't be beat by anything I have previously encountered. I have already written Mr. C. of the value I have gained from attendance at a series of lectures on the postwar world at Columbia University. And where else can one see the wonders of Radio City, innumerable good plays, the Normandie on its side and the Queen Mary as it should be, wide variety of museums, people, people, and more people.

Antiochians have seemed to run into little trouble with this variety of living arrangements. Many city apartment twosomes, threesomes, foursomes, and fivesomes are previously arranged in Yellow Springs before the job period begins; oftentimes these students go into rooms or apartments that their co-ops, or other Antioch students, are vacating. At any rate, the horrors of room-hunting do not haunt the senior papers: rather, the face of America emerges instead.

Alumni comment is likely to center around intellectual and artistic interests, though some social consciousness creeps in:

1932: My interest in the labor movement grew out of co-op experience at X. My interest in music and drama came partly at any rate from opportunities afforded in Boston, Detroit, and elsewhere.

1927: I became more interested in the fine arts through contacts made while in different locations. Became interested in topography and more interested in literature during a summer job in the Adirondack Mountains.

1931: If, when, and as I ever get any spare time, I write adventure stories—largely as a hobby. A major portion of the “feeling” for nature in any of the descriptive passages was developed years ago on co-op jobs in the Kentucky mountains, along Lake Erie, in rural Michigan, etc. During those days (when Antioch was teaching me how the universal scheme worked and how I fitted into it) I used to dash off bits of verse on what I saw—storm over the Cumberlands, Trinity Cathedral at eventide, and that sort of thing. It was, I suppose, a period of awakening. I’ve tried to stay awake ever since.

Another important interest, to alumni, was people:

1937: I believe that for me the stimulation of interests was not the primary outcome of my co-op job experiences, although I may have absorbed subconsciously some job experiences which might have influenced me along these lines. More important to me was the contact I acquired with different classes of people and with different sections of the country.

1938: Avocationally from co-op jobs came an urge to record things, places, and people which led to photography; an interest in housing;

an avoidance of provincialism; and understanding and appreciation of problems of other geographical areas and economic activities.

1941: There is another side to the job program and that is the value of learning to live in a large city on a small salary. A big city is an education in itself; anyone with his eyes even halfway open can learn much about machine politics, mob rule, gambling syndicates on one hand; the opera, plays, galleries, museums, and concerts on the other.

It is this America that forms a vivid part of Antioch consciousness, and that is always present on the tree-shaded, suitably vine-enwreathed campus of what looks like a sleepy little college in a quiet Ohio town.

Chapter XI



THE ADMINISTRATIVE PATTERN

THE administration of Antioch College is an attempt to extend the democratic method into the *planning* of the College program, by pooling the ideas not only of the trustees and administration but of the faculty and students as well. The assumption is that there is greater creative ferment and dynamic action when everyone concerned is encouraged to contribute his ideas—an assumption which might apply to many American administrative situations.

The legal form the administration takes is determined by the College charter, Antioch being a corporation under the laws of Ohio; the charter also defines administrative responsibility and authority. In practice, however, trustees, faculty, and students all play a substantial part in deciding what the goals of the program are and how they shall be achieved. And substantial jurisdiction has been extended to one agency not mentioned in the charter at all—Community Government. The organization of the College can best be understood if the following theory is kept in mind: The authority to maintain and operate an educational program stems from the public law of the State, and the responsibility lies in the trustees, who are representatives of the public, and in the professional men and women who compose the faculty and control the Administrative Council. The faculty and students, however, also constitute a

community of people who through Community Government democratically determine the kind and quality of life in the community. This life must be consistent with the purpose of the educational program, but since the purpose of each individual who remains with the College is presumably in harmony with its educational purposes there is no inherent conflict.

Administrative Council

Although the Board of Trustees has the final legal responsibility and authority in the institution, the focal point for the formation of current policy in the College is the Administrative Council, which first appeared in 1926 as an informal advisory group which the president appointed. Since 1930 the Council has been provided for in the charter of the College, which prescribes that there shall be ten members on the Council, to be determined and elected as the faculty shall authorize. At present the provision is for seven faculty and three student members, of whom the president, the dean of administration, and the community manager (a student) are members *ex officio*. The other two students and two of the faculty are elected each year by the whole community through proportional representation; the remaining three members of the faculty are elected by the faculty. After three years' service on the Council, an elected member must remain off a year before he is eligible for re-election.

The Administrative Council has the unique power to elect six members of the nineteen on the Board of Trustees, and in joint election with the Board is empowered to choose the president. If the Board and the Council fail to agree on a president, the Board may, by the same vote that is required to amend the charter, elect the president.

The Council is also the planning (executive) committee of the faculty. All major matters of College policy—such as the current building program—come to it for review and decision, or originate there. It passes on all questions of personnel. It counsels with the president concerning College finances and passes on the budget. It

appoints faculty policy-making and administrative committees to handle admissions, student counseling, curriculum, and examinations, as well as to establish the policies of the co-operative plan. Committees on dining rooms, housing, campus planning, and the library also come under its jurisdiction. These committees each include two student members, but the membership is predominantly faculty. Major action by all these committees usually goes to the Administrative Council for approval. And, finally, the Council is the court of final appeal on campus matters which cannot be dealt with satisfactorily elsewhere, subject of course to action by the trustees. It has charter power to adopt by-laws not inconsistent with actions of the trustees.

Faculty Participation in Policy

The faculty, through the Administrative Council and the various administrative committees, takes primary responsibility for planning the educational program—for admitting students, setting up the curriculum, establishing standards of scholarship and performance, counseling the students, determining policy on the co-operative plan, administering examinations, and deciding on eligibility for the degree. Also, although policy in these areas is usually outlined by the committees and brought to the Administrative Council for discussion, in practice the Council usually refers it to the entire faculty at a faculty meeting, either for a vote or for expression of opinion. Committees also report directly to the faculty, and seek to get from the faculty suggestions, guidance, and approval of their work.

Though the committees thus seek to keep themselves oriented to group opinion, they have authority within their own areas and do a substantial amount of work. The admissions committee, as we have seen, passes on every student application. The student counseling committee works with individual cases, discusses all withdrawals, and keeps track of each student's total performance. The curriculum committee discusses in detail each proposed new course as well as revisions in departmental organization and course offerings. And so

on. Administrative officers (the dean of students, the personnel director, and the director of admissions) work closely with the committees in their areas; co-ordination is achieved through the reports to the Administrative Council and the faculty, consultation with the dean of administration, and some overlapping of the membership, though the idea is to spread participation and encourage faculty leadership through committee chairmanships as widely as possible.

Student Participation in Policy

Although the educational program is the primary concern of the faculty, the Administrative Council and each faculty committee has student members also, as we have seen. These students, appointed by the personnel committee of Community Government, subject to approval by the chairman of the faculty committee, are chosen on the basis of their ability and their interest in the work. Since committees usually act by discussion and consensus rather than by formal vote, student opinion is reflected in group policy.

Community Government has already been described. Through Community Government the students and faculty together work out solutions to the common problems of campus living and plan the activities that represent recreational and cultural opportunities for the whole group. These tasks, which in many institutions are retained by the trustees and administration (or left in part to the autonomous planning of unrelated student groups), at Antioch are delegated by understanding from the Administrative Council to Community Government; they represent the area in which students, as one of the parties most interested, can and do take initiative in planning the kind of campus they want.

The natural question which arises here—how do the Administrative Council and Community Government manage to keep out of each other's way and avoid duplication of effort?—has thus been answered in part—they work in different areas. Community Government does not have to be “under” the Administrative Council, though necessarily its actions must harmonize with general College policy and the provisions of the charter. For instance, to use a fanci-

ful example, Community Government could not pass a resolution excluding women students from the College. In spirit the Councils are co-ordinate groups working side by side. To deal with matters which affect both campus living and the educational program as a whole, the Administrative and Community councils meet jointly once or twice a term. Though theoretically any final decision rests with the Administrative Council and the Board of Trustees, in practice the Councils iron out in these joint meetings any difference of opinion there may be and lay the groundwork for action that will be acceptable to the whole group.

The community manager, who attends *ex officio* all meetings of the Administrative Council, acts as a liaison officer between the Administrative Council and Community Government. Each group is thus currently aware of what the other is doing and does not have a chance to get widely apart from it either in purpose or in action.

At Antioch, both in Community Government and throughout the College administration, the emphasis is not on machinery and formal jurisdiction but on the work that is to be done. The guiding principle is simple: Those chiefly affected by any policy shall be consulted beforehand and given a chance to participate in forming it. There is no general concern that the "prerogatives" of any special committee shall be kept inviolate.

The Role of the Trustees

Of the nineteen members of the Board of Trustees, twelve are elected by the Board itself. After two terms of three years each a trustee must be off the Board for a year before he can be re-elected. In these circumstances there is little likelihood that persons who are not interested in educational problems, are out of sympathy with the College program, or do not have time to take active part will remain on the Board.

Does the fact that authority is delegated in practice to the Administrative Council and the faculty mean that the Board of Trustees has become a figurehead, retained for form's sake but having no real function? No; it means developing a function for the Board of

Trustees more in line with what a college board of trustees is supposed to do and different from the function the average board fulfills.

Theoretically the trustees are the representatives of the public; by controlling policies and finances they ensure that the institution is fulfilling its social duties and proceeding on a sound educational path. Actually this is what the Antioch trustees do. Not having to spend their two-day sessions in minute discussions of College investments and administrative detail, they can find time to consider the real questions of the institution's role in society and its larger social usefulness. And, since Antioch trustees are not chosen because of their ability to help finance the institution and make up its deficits, they can be relatively disinterested in their recommendations.

The Antioch Board of Trustees has several important functions. It holds title to the property of the College and helps determine broad financial policies. By hearing reports from College officials it forms judgments on the competency of their work. By representing many different occupations and interests, it brings in new ideas and points of view. For instance, the present Board includes two executives of philanthropic organizations, two newspaper editors, an attorney, a banker, and an engineer; two directors of scientific research in large corporations, the vice-president of a department store, a United States Senator, the head of a farm bureau, two industrial executives and one personnel manager; a labor union official, a former labor mediator now doing research on labor problems, and a producer of motion pictures. This is certainly a wide base from which to view institutional policy. These men and women provide an excellent sounding board not only for the present program of the College but for contemplated changes and additions. And, finally, they represent to the College a cross section of public opinion concerning how far and how fast we can advisedly go in the direction of educational change.

Antioch trustees are eager to get acquainted with both faculty and students and to find out how those inside the institution feel and think. The trustees meet regularly with the Administrative Coun-

cil; they stay in faculty homes; they meet groups of the faculty informally for discussion; and joint faculty-trustee dinners are arranged. A feature of almost every meeting of the Board of Trustees is a report from the community manager or from a student group, usually followed by an informal discussion and question period. Students may always arrange to meet with or interview different members of the Board. Thus the trustees can form firsthand judgments about the Antioch personnel who are behind the policies and can function as part of the group.

Co-ordination

This organization of the College government makes the president and the dean of administration the chief co-ordinating officers of the College. As president of the Board of Trustees, chairman of the Administrative Council, chairman of the faculty, and presiding officer of the joint meetings of Administrative and Community Councils, the president of the College automatically keeps each of these groups informed of legislation passed by the others. The dean of administration, as the president's chief executive assistant, works with him in all these groups, is chairman of the curriculum committee, and is a member *ex officio* of all other faculty committees. He is thus immediately responsible for co-ordinating the work of these decentralized committees and for seeing that their programs move forward.

The other two principal administrative officers are the dean of students, who has charge of the programs of the students, and the director of personnel, who administers the co-operative work program. In theory these officers are co-ordinate in rank with the dean of administration; they report, as he does, to the president. In practice, as the executive assistant to the president and as vice-president during the absences of the president, the dean of administration has general charge of the operating program of the College and directs the work of all other officers.

The community manager is the co-ordinating link between the administration and Community Government; he confers frequently

with the major officers of the institution. The joint meetings of the Councils are another co-ordinating factor.

The functional plan of administration is followed, and the line type (or hierarchy of authority) is used only as necessary to avoid confusion in authority and responsibility. A good deal of the working of the Antioch system depends, as we have suggested, on the institutional spirit of mutual trust and good will that has been evolved and on the ability of the various personalities to get along together. The latter, of course, is not peculiar to Antioch.

Financing the College

The financial problem bulks so large in any institution of higher learning that sometimes the president must wonder whether he is conducting a college or a business. And although it is not an unmitigated evil that money must be raised for current expenses—for by continually having to justify its existence to society the institution cannot grow sleek and lazy, and dry rot is early detected—it is not an unmixed blessing either. Besides the sheer time that must be allotted to raising funds (time which therefore cannot be spent on personnel, in integrating college activity, and in formulating educational policy), there is also the effect of a curtailed budget on various contemplated developments.

Antioch, a school of relatively small endowment,¹ is financed to the extent of approximately 74 per cent by student tuitions. This rather high figure comes from a basic economy inherent in the co-operative plan: the same faculty and buildings, through a somewhat longer school year, can in effect serve two student bodies. There is some added administrative expense, as for the personnel directors, but the balance is in favor of the institution.

Some additional income is derived from various affiliated projects. The Antioch Press breaks even financially and enables the College

¹ Up to 1945 the endowment has been \$235,000. Beginning in 1945 the College will receive under the will of an alumnus, Hugh T. Birch, endowments of \$500,000 for Glen Helen and an estimated \$1,500,000 for its educational program.

to do its own publishing. The Antioch Power Plant sells electricity to the village of Yellow Springs at cost, but this reduces the cost of heat and light to the College. Because of its ownership in patent rights resulting from research programs, or of stock in the respective companies, the College is currently receiving an annual income from each of several industrial projects: the Antioch Shoe, the Antioch Foundry, and the Vernay Patents Company. The Eastern Pioneer Hybrid Corn Company has paid no dividends as yet. For board and room the College charges the students the exact cost and thus makes no income from these operations.

A substantial sum must be raised each year from current contributions.² In finding this sum the College has so far been fortunate in enlisting the support of progressive men and foundations.

Liberalism and Administration

If colleges were not dependent on wealthy contributors, what would be their tone? Presumably their outlook would be liberal. Scholarly inquiry means refusal to accept without study the *status quo*. Education, as John Dewey says, means change. Why should students spend years in college unless they are taught the method and habit of critical inquiry?

From the beginning Antioch has been liberal in tone. Mann fought human slavery, fought religious bigotry, instituted numerous educational reforms, and incurred the general displeasure of contemporary conservatives. Since 1921 the College has encouraged its

² The flow of contributions for current purposes has recently been as follows:

	<i>Educational Program</i>	<i>Research</i>	<i>Misc.</i>
1941-42	\$62,778	\$69,289	\$ 2,951
1942-43	48,507	73,456	11,886
1943-44	63,305	70,995	8,085
1944-45	81,863	69,150	12,706

In addition, the College has secured the Birch Endowment of approximately \$2,000,000; during 1942-44 it raised \$258,503 to retire some debts, most of which dated back to 1920-25; and during 1945 it received a grant of approximately \$400,000 for a new building.

faculty to take leadership in public issues,⁸ and as an institution it has been on the firing line in educational experimentation. Occasionally the College has taken stands on certain fundamental issues—on non-discrimination against Negroes, for instance, a stand first taken by Horace Mann—which sometimes lead to public criticism. Since it is one of the objects of the College to couple thought and action in consistent living, the students have not been discouraged from petitioning Congress when they thought Congress needed their advice. Antioch has considered itself as being in the world and not a refuge from it. Its policies have been praised by some people and condemned by others. It has been variously called a "creative influence" and a "communistic menace."

Antioch has promoted itself as a national institution, with resulting independence from the pressures of the surrounding community. It has been willing, if need be, to operate on a financial shoestring, and it has not been tempted to conform to the ideas of prospective donors. As we have seen, it has selected trustees because of their civic and cultural interests and not because of their money.

Antioch has therefore managed to avoid most of the money pressures toward conservatism. A potential source of pressure toward conservatism, however, is the co-operative work-and-study plan. It can be said at the outset that Antioch employers in general have not tried to put this kind of pressure on the College. Most of those who have been attracted to the plan are progressive and genuinely interested in education. They realize that change is an inevitable part of the social picture and wish to help guide change rather than block it. Nevertheless, pressures from individual employers occasionally do develop.

If it is the business of every college—as Antioch thinks—to contribute not only toward enriching individual lives but toward achieving social conditions which may lead to the enrichment of more

⁸ One such effort already mentioned is the publication by a group of the faculty of *The Antioch Review*, a quarterly journal of opinion on political and social topics. The *Review* is designed to help influence public policy; it is incidentally a public record of the attitudes of individual members of the Antioch faculty and a medium through which their views may be subjected to the tempering influence of public criticism.

individual lives, then freedom of thought and expression on the campus has to be maintained. At Antioch the situation is intensified because students see society in action. A few come back from the job disillusioned with the common man and convinced that democracy will not work. A few come back definitely left wing. The majority come back liberals, if we may appropriate the term—aware of the drab lives most people lead, aware that change is not a simple matter of this panacea or that, and eager to think realistically and act effectively in bringing about constructive change. Developing such people is part of the Antioch purpose. One condition of developing them, however, is freedom for those of the left wing. This in some quarters inevitably gives Antioch the reputation of being a “radical” institution, a price any college should be willing to pay.

The realization that pressure toward conservatism may come from the co-operative plan in particular is one reason why Antioch jobs are now scattered over half the United States with a variety of employers in many different lines of activity. And the administrative officer can often point out to a disturbed employer that the student acquired his “social consciousness” through working in the employer’s own plant.

These remarks do not, of course, “solve” for the College the problem of whether it can remain liberal and dedicated to free inquiry in the face of a conservative world. In some ways this pressure from the outside has the advantage of keeping the College in touch with reality; it must not get too far ahead of the society with which it hopes to maintain effective contact and which it hopes to influence. The two factors, liberalism and conservatism, need to be kept in pretty tight tension if any college is not to go utopian on the one hand, or to lapse into uncritical acceptance of social conditions as they are, on the other.

Personnel Policies

In the reorganization of 1921 Antioch had the opportunity to recruit a young and able faculty almost from the ground up. At

least half the present staff have had experience in business or the professions in addition to their academic experience. This is one more indication that in choosing its staff Antioch tries to get men and women of broad outlook as well as academic competence. A favorite remark on the campus is that professors should have co-operative job experience as well as students—and many of them have.

Perhaps one of the most popular features of Antioch personnel policy is that, whereas the president is the chief personnel officer, the final determination in hiring, firing, promotion, and salary is vested not in any one person but in the Administrative Council, which devotes a good share of its time to such problems. Since the Administrative Council is elected by the faculty and the community, it is generally felt that this is as representative a body as can be chosen and that few actions taken concerning faculty personnel can be purely arbitrary.

After many years on a one-year reappointment basis—a policy adopted to give the College greater freedom of action and presumably to remove from the personnel the temptation to “coast”—Antioch a few years ago adopted a tenure policy which after an initial three- to five-year period ensures tenure to members of the faculty and staff except for “adequate cause.” In practice, tenure had been generally understood under the one-year policy.

At their annual meeting in May, 1942, the Antioch Board of Trustees passed the following resolution concerning freedom of inquiry and academic freedom:

Freedom of inquiry and freedom of communication are essential to human dignity and progress and to self-government. That freedom is won at great cost and can be maintained only with courage and vigilance, especially during times of great stress, such as may be ahead.

The Board of Trustees of Antioch College takes this occasion to assure the faculty and students of Antioch College that it shares with them this commitment to freedom of inquiry and of expression, and will support them in maintaining it.

The value of a college is that it supplies leadership and equips men

and women for leadership in citizenship. It is not enough that a college meet the minimum standards of citizenship. Members of the college community should be expected to meet reasonable standards of propriety and good taste, and to have a decent respect for the opinions of mankind.

The dangers to freedom of inquiry and of expression are not only from without. Abuse of such freedom by members of a college community would be one of the surest ways of undermining it. The members of the College community therefore by acting with good will, good taste, and with a sense of fitness, greatly contribute to maintaining and strengthening the heritage of freedom.

What a man puts in his course and how he teaches it are largely left to him. An unusual feature of the Antioch plan, however, is the custom of regularly consulting student opinion on faculty performance. This is done annually in an informal way by the president, and about once in each student generation through a formal student rating in which students are asked to check rating scales about each member of the faculty they have studied under, on such qualities as preparation for class, ability to make the subject interesting, fairness in examination, and so forth; extra space is left for comment. All comments, without names, are available to the member of the faculty concerned, and may operate markedly to improve an individual's teaching effectiveness. The ratings form the basis for many conferences between members of the faculty and the president; in making recommendations to the Administrative Council about discharges and promotions, the president is undoubtedly influenced by these ratings and by the co-operation he has received from the individual in the effort to improve his work. The Council, however, accepts the president's opinions as only a part of the evidence it considers. The Antioch faculty is always willing to undergo student rating and feels that it is a step in the right direction, although there is some skepticism concerning its absolute value.

As already explained, the policy at Antioch is faculty participation in the counseling program, in committee work, and in Com-

munity Government, as well as teaching.⁴ The advantages of this participation can be great—in feeding into the educational program creative ideas from a variety of sources; in fostering the one-community spirit and the democratic approach which have made Community Government and the counseling program the realities they are; in giving to the individual member of the faculty a more varied opportunity for growth. The disadvantage of such participation, spreading the faculty thin, can probably be minimized by more attention to group pressure.

The spirit of the Antioch faculty is illustrated in the fact that during the depression no single person was discharged for financial reasons. Instead, the faculty itself worked out a drawing-allowance policy; under this system the members received a fixed percentage of their salaries, with a minimum based on the number of dependents, and at the end of the year divided up the balance of the year's income. Although for the last few years salaries have been paid in full, Antioch is still on the drawing-allowance arrangement. Sharing mutually in the financial risks and responsibilities of the institution not only makes the faculty more careful in their use of its financial resources but may promote greater co-operation and good will among the faculty themselves as well as a closer identification of themselves with Antioch.

General Antioch policy has always been to put money into personnel rather than into the plant⁵—a policy which has paid

⁴ Approximately a fifth of the College budget is devoted to research, organized as special projects, with part of the time of certain faculty allocated to these projects. Many of these research members of the faculty also teach part time, but most of them counsel only advanced students.

⁵ The dormitory and dining-room building program, for instance, will be managed as an investment out of endowment funds, and these withdrawals will be recovered for further investment over a period of forty years. A new building for the Fels Research Institute will materially increase the research facilities and the instructional facilities for advanced students.

There have, of course, been a number of new College buildings since 1921 and extensive remodeling of the old ones—Horace Mann's generation having been solid builders but possessed of few modern ideas of comfort! The most

good dividends in avoidance of faculty cliques and in general *esprit de corps*.

Special Administrative Load

Another way of looking at Antioch's administrative picture is to consider the special problems of administration that must be solved here. Proportionate to its size the College has a large administrative staff. The most obvious reason for this is the work-study program, which adds six or eight members to the faculty as well as extra secretaries to the staff.

The co-operative plan increases the load in other ways also. It brings up the problem of relating the work and academic programs, which necessitates committees to plan and hundreds of student reports and projects to be read and evaluated. It means twice as many shifts in student body as in the usual college, and twice as many registration days, examination periods, grades, rooming lists, and so forth. It even means clearing dormitory rooms out twice as often, moving trunks out of storage twice to the usual once, and keeping track of (and writing letters to) a working student body scattered over half the United States as well as looking after a student body studying on campus.

But the co-operative plan is not the only source of additional administrative pressure. Besides the regular business of the College there are the affiliated research and industrial projects. College relationships with these various ventures are direct through the president's office, but small committees or boards handle the formation of policy.

There is also Community Government. In many ways, as we have suggested, Community Government saves community time, but in

substantial of the new buildings is the Kettering Science Building; others have included a small library, a gymnasium, an engineering laboratory, a power plant, and new dormitories.

A new library, a theater and arts building, and more instructional space are badly needed, but will have to wait until donors can be found.

so far as it is part of the Antioch educational program (and it is almost entirely that) the administration and faculty must take part. To do so they spend a good many man-hours—time well spent, but spent. On the administrative side, considerable time must also go into co-ordinating the activities and responsibilities of Community Government with those of the College in general. In the office of the dean of students the counseling program requires a like amount of time for co-ordination with Community Government, since the community relations committee and the hall advising system are both under Community Government jurisdiction.

Still another factor in the administrative load is Antioch's essentially experimental program, which requires constant planning and evaluation. The extensive examination program takes not only faculty time but paid administrative help. There is the not inconsiderable task of answering letters of inquiry, filling out questionnaires, entertaining campus visitors who are drawn by the unusual program, and making speeches about the operation of the plan. These are agreeable and flattering occupations, but they are time-consuming.

Because it has chosen to be a national institution, the College must search for the funds to maintain it and for jobs for its students—as well as maintain good public relations and procure adequate publicity—almost irrespective of geographical distances. Better trains and planes have not as yet made travel a negligible item in the lives of the College administrative officers.

Presumably the College could consign questionnaires to the wastebasket; in more serious vein, it could adopt the more arbitrary and "efficient" administrative technique and "do without" Community Government, the counseling program, research, and the like. But we think these things make the program more effective; as a matter of fact, the administration does not feel that the administrative load is top-heavy or bureaucratically involved. The program is complex, but those who have created it feel that it has unity and a dynamic quality which carries it along. A test of the effectiveness

of its administration, of course, lies in what the College has accomplished in the past twenty-five years.⁶

To sum up: The College can unquestionably be said to have sound business management; for many years it has lived within its means and made its money go an incredibly long way in carrying forward its experimental program even during the depression years. Its chief goal, however, has been the long-range efficiency and vitality that comes from making use of the talent and interest of a whole group, as well as the benefits in morale and richness of living that result from giving individuals, both students and faculty, stimulation to develop along many lines. It is an experimental form of administration, the pattern of which is an emerging and changing one. The emphasis is not on checks and balances but on growth. In this important area the College aims at more than preserving democracy. It believes it is expanding democracy by drawing on the creative possibilities of the group.

⁶ Progress in material advancement of the Antioch program in these twenty-five years is evident from a comparison of the records for 1920 (the year before Mr. Morgan came) and for 1945:

	1920	1945
Enrollment	39	750
Faculty	11	100
Co-operative employers	0	300
Educational budget	\$15,000	\$377,000
Research budget	0	\$78,000
Campus acreage	20	1,000
Major buildings	3	10
Minor buildings	1	36
Laboratory equipment	\$6,800	\$200,000
Library books	12,278	68,294
Total assets	\$329,019	\$4,000,000
Accreditation	none	Ohio College Assn. North Central Assn. Assn. Amer. Univ.

Chapter XII



ANTIOCH AND THE AMERICAN SCENE

ANTIOCH COLLEGE has devoted the last twenty-five years to continuous educational experiment. In these twenty-five years it has been chiefly interested in working out its own institutional pattern and the methods suited to the particular goals it is trying to achieve. Although the springboard for reorganized Antioch in 1921 was the desire to bring about certain needed educational reforms, such as the closer relation of education to life and to social change, the College has never regarded its experimentation as a systematic attack on all the problems of higher education in this country. It has worked in certain areas; others it has barely touched.

Nor has it found complete answers to all the problems it has selected. In fact, much of what has been done so far has been groundwork and has indicated to the College itself how much more experimentation remains to be done. Its "answers" have been suggestions only, even to itself. In the spirit of suggestion we might review briefly some of the problems in American higher education today and note at what points the Antioch experience has light to shed. These more general problems might be grouped under four very broad headings: what is college for, who should go to college, what should the college teach, and how should it be taught?

What Is College For?

One of the great confusions in American higher education is the confusion of purpose. Of course colleges exist to educate people, but educate them for what? Answers that have been given to this question include "transmitting the cultural heritage of the race," "preparing for citizenship," "training leaders," "providing trained specialists to carry on civilization," and "seeking for new truth." Other answers not commonly advanced by the colleges themselves include social prestige, and equipping the individual to make a living in a respectable, white-collar way.

Antioch believes that higher education should reduce this diversity to three general aims: (a) to develop individual students to their full potentialities and prepare them to lead satisfying lives; (b) to provide society with an educated personnel for major and specialized responsibilities, who may also serve as intelligent citizens from whom leadership may come; and (c) to maintain the cultural heritage and seek for new additions to knowledge. These purposes are but three aspects of the single one: to educate the student for creative life in a dynamic world.

Let us look first at the development of the individual. One of the problems of higher education has been to educate the student as an individual and not as one of a mass. The university's answer has usually been the elective system. General requirements are few, and the student is supposed to know what he wants and to select his educational fare accordingly. At the same time, the general requirements are rigid, and the student's field of specialization may be quite narrowly prescribed.

Antioch's experience would suggest that young people as individuals need a great deal more factually based and scientific kind of guidance than they get. This means collecting as much objective evidence as possible about each individual, and helping him arrive at a program for himself which takes the evidence into account. At Antioch such evidence includes the student's performance on intellectual aptitude, placement, and vocational preference tests;

his performance in courses and on the achievement examinations; his performance on jobs; his extra-class activities; his health. This evidence makes for a much more realistic evaluation of the individual's current progress and future potentialities than does a mere course-grade average. In using this evidence, the College employs two techniques: (1) *self-appraisals* made by the student; and (2) regular *conferences with skilled counselors* who can help him analyze his performance and project his thinking about his future. Through these techniques, the student may individualize his program even when he is one student in a large group.

Although a considerable part of Antioch's academic curriculum is required, it is also individualized because students are permitted to waive courses in which sufficient achievement is demonstrated and to select among some alternative courses. Students may work out their own individual fields of concentration and construct some of the courses in these fields along the lines of their individual interests. Each student has a unique series of job experiences; it is doubtful, indeed, whether two students have ever been graduated from Antioch with exactly the same series of jobs in the same order. Through community participation an attempt is made to get every student into the community activities he will enjoy and learn most from.

Antioch believes that many of these methods are adaptable for use in institutions of any size. Better testing of students' aptitudes and interests, better examinations (of the comprehensive type) to measure what they have achieved, adequate counseling to help them analyze their own abilities and plan their programs, more flexibility in the general requirements to allow for work the individual has already covered, and a more carefully planned social environment to allow initiative and responsibility to the many instead of to a fortunate or aggressive few—these seem to Antioch practical ways for any institution to adapt its educational offerings more closely to individual needs. What is first needed is recognition of the fundamental importance of *individual* education.

A second question that concerns the development of individuals

to their full capacity and helping them lead satisfying lives is vocational orientation and preparation. To what extent is it the business of the college, particularly the liberal arts college, to help young people find out not only how to live but what they want to do?

Some colleges, as we have pointed out, preach that the business of college is with cultural or general education only. Others, while allegedly subscribing to this view, provide fields of specialization so extensive that they are in effect vocational or professional training.¹ Still others, like the technical schools and the schools of dentistry, agriculture, and so on within the state universities, are frankly vocational.

Antioch believes that, if young people are to be fully developed and to lead lives satisfying to themselves, they must acquire *both* a liberal or cultural education (whatever one wants to call it) *and* some specific vocational orientation and basic knowledge in their fields. Nearly all subject matter has both its cultural and its vocational aspects, and the need is to teach it from this double point of view. Within this orientation Antioch prescribes a *general course program* to insure that each student will get a broad view of human life, achievement, and knowledge. The College's *fields of concentration* provide opportunity for more specific vocational choice and for intensive study in one area of knowledge. In addition, *work on the job* gives the student a view of contemporary society and aids him in vocational preparation. It also allows the student to put his education as he gets it immediately "into production" in society. This is consistent with what should be the overall function of liberal education—to contribute to and help determine further human progress.

Antioch holds, moreover, that helping the student find a vocation suited to him is an educational as well as a social economy. A person who has found something he wants to do and can do well is a motivated person and a happy person. Emotionally secure in one

¹ See, for example, *Yearbook*, National Society for the Study of Education, Vol. XLII, Part I (1943), Chap. XXIV.

very important area of life, he is, with proper guidance, more receptive to a general liberal education than he would otherwise be.

Although the work-study plan is not the only way in which the vocational and cultural elements in education can be united and vocational choice confirmed, it does represent one practicable answer to this critical problem. The vocational-liberal education problem, however, is one aspect of a somewhat deeper problem: should the college limit its efforts to the student's intellectual development alone, on the theory that right knowledge will lead to right action?

Educators for some time have understandably sheered away from the older view so prevalent in this country, that the end of education was to produce Christian character. Recently it has become fashionable in college circles to deride the idea of the "whole child" so dear to the progressivists, because of the excesses it has led to, because at the college level one cannot dictate morality, and because the intellectual task is so great that to be properly carried through it will take all the available time.

Antioch agrees that the college cannot dictate morality, and that the primary business of higher education is with intellectual matters. It believes, however, that individuals cannot lead satisfying lives on the basis of intellect alone. In an effective individual the mind is not in a watertight compartment; yet every adult knows from practical experience with himself and with young people in general that it is all too easy to separate right knowing from right doing, and knowledge from action in general.

To help young people realize that knowledge is something one does as well as something one knows, and to give them a chance to practice what the more ethically enlightened part of society regards as right action, Antioch has supplemented the academic curriculum by creating situations which frankly emphasize initiative, resourcefulness, reasonableness, fairness, integrity, and responsibility. The educated person is the integrated person. To help this integration come about naturally and easily is part of the college's responsibility.

If we turn our attention from Tom Brown's stake in education to that of society, we see that society as well as the individual profits if Tom Brown not only knows the area in which he is fitted to work and has some of the basic knowledge for his calling but also is a man of good will and a well-integrated man. Society profits even more if, in addition, Tom Brown has had enough liberal education to see some of the larger problems of society and has acquired the attitudes and skills to be an intelligent citizen.

Antioch has already expressed its belief that higher education (as well as primary and secondary education) must train specifically for citizenship. Here Antioch suggests not only a required liberal education which emphasizes history, government, economics, and sociology, but also an opportunity to practice citizenship inside the college community itself. Through giving its members a chance to meet real situations and assume real responsibilities, Antioch Community Government is a practical education in the attitudes of democracy and how to work with a group.

Higher education is generally aware of its obligation to contribute to the advancement of knowledge, and in the sciences it has been fulfilling this part of its contract brilliantly. In the social sciences it has been more timid. Not only have the colleges failed to make a united stand for more aggressive social investigation; they have failed to impress upon many of their students the habit of open-minded inquiry concerning our basic social dogma as well. Never having been taught to question or to look at social institutions with their own eyes, these young people are not helpful in bringing about necessary social change. By its stress on the "spirit of critical enquiry" Antioch seeks to wean its students from either a preoccupation with utopia or contentment with the *status quo*, and enable them to see social problems from a fresh and searching point of view. The work-study plan makes a significant contribution here. Antioch students on the job are observing society at the time when they are studying it in books. We know from their own testimony that this experience has considerable social impact.

Who Should Go to College?

Probably all thoughtful people would agree that college should be possible for every young person who could profit significantly from the experience; they undoubtedly deprecate the present social practice which reserves college for those who can afford to pay.² Outside of Federal subsidy, which is one aspect of the present educational grant to veterans, and beyond the private subsidy that can be provided for a few through scholarships, the unendowed have no alternative but to "work their way through college"—a process which demands special qualities of character and health as well as sheer luck.

Antioch suggests that in this situation the work-study plan could be expanded to fill a real social need. As Antioch itself uses the plan, work-study is only incidentally designed for economy. If, however, the work-study plan were to be used in city colleges (as is already being done in a few) and students could live at home and apply all their earnings to college expense, a whole new group of young people might be reached—those whose families could maintain them at home but could contribute no cash.

A problem area in American education in which Antioch has not experimented may be mentioned briefly under the heading of college for whom. It is the problem posed by the non-verbal people who make up a large proportion of our population. Some of them are genuinely stupid, no doubt; others are stupid only when measured by their ability to deal in verbal abstractions. They may be gifted in other ways and of considerable general intelligence.

Educators are beginning to agree that all future citizens, the stupid and the intelligent, the verbal and the non-verbal alike, should have as much education in the fundamental ideas and attitudes of our civilization as they can comprehend.³ The assumption is that all

² Studies of the American Youth Commission and of the Ohio College Association have shown that about half the ablest high-school graduates do not go on to college, largely because of financial handicaps.

³ An excellent discussion of this point is given in the early chapters of Harvard's recent study, *General Education in a Free Society*.

people are educable, though they may be educable in various ways and in varying degrees.

Apparently the question has seldom been asked whether there should be continuing liberal education at the college level for the non-verbal but intelligent or for the comparatively non-verbal. It may be that higher education has got itself into a straitjacket of words that precludes the use of other educational methods. Although the Antioch academic curriculum is certainly designed for a high level of verbal competence, its use of directed experience on the job as part of liberal education and the group-education method of Community Government both suggest that a variety of techniques might be worked out for the continuing general education of many more people than now qualify for the American college as it is. Also to be worked out is the question whether college should always lead to white-collar jobs, or whether it might also profitably be a preparation for other useful jobs in society which enjoy less prestige.

What Should We Teach?

If college is for the good both of the individual and of society, what shall we teach? Should all teaching be centered around the student individually, since individual development is important and since knowledge is so magnified that no man can hope to cover more than a segment of it? Or are there also common elements which should be selected out of the welter and taught to all? On what basis shall we go about selecting these? How much of the college program should such common elements make up, and where should they appear? What should be the relation of the student's specialized study to the curriculum as a whole?

The problem confronting those who have to build curricula is that the subject matter accumulated in the past century has grown beyond all bounds. The classical pattern of a century ago and the more recent departmental patterns have not been able to organize the new knowledge into a manageable curriculum for all students—the pressures from the science laboratories and from world events

have been too great. Consequently curricula have been developed which aim at the complete presentation of knowledge in all its new specializations and at administrative efficiency. The result has been specialization, compartmentalization, and chaos.

And yet each student does need to have a general knowledge of the world in which he lives and some comprehensive view of the whole. Though most of man's knowledge is relative and tentative, there are certain underlying facts and assumptions and conceptions which give shape to our civilization and to life as men have come to live it; the selection of these is not arbitrary but has a certain objective validity. Antioch feels that its required-course program—the physical sciences of chemistry, physics, astronomy, and geology; life science (biology and psychology); the social sciences of history, anthropology, sociology, government, and economics; philosophy, religion, and the arts; and mathematics—is not purely arbitrary but does in its general outlines provide a reasonable and objective view of the world. Integration and the ability “to see life steadily and see it whole” have always been among the traditional values of education, and Antioch does not propose to lose them.

In detail, of course, our attempt is based on an assumption: that the particular facts and concepts we select for teaching in biology, or physics, or the social sciences are the right ones to teach. Obviously we are trying to do as intelligent a job as we can; through faculty experience, the College curriculum committee and the area committees, such devices as the achievement examinations, and the influence of the student work experience, we are constantly revising and trying to improve the individual units in the required-course program.

On one additional point in the whole general-special education dispute Antioch feels that its own experience sheds considerable light. Not only should the student's general liberal education start in his freshman year and continue through to graduation, but courses in his field of concentration should also start at once and gradually increase in volume as the number of general courses dwindles. The reasons for this vertical arrangement—better motiva-

tion of under-class students, the desirability of continuing the habit of general education, the continuous interrelationship between general and specialized knowledge, and student receptivity—have been developed elsewhere in this book.

Many educators disagree with this view, for reasons of neatness and economy in administration, for ensuring that students who drop out prematurely will get at least the general part of their education, or on the plea that only after surveying knowledge can the student make an intelligent specialized choice. From the standpoint of educational economy—effective education of the student—however, Antioch feels that it has a telling weight of evidence in favor of the vertical arrangement.

Concerning the other major problems in this area—the relative amounts of time to be devoted to general education in the college program and to specialized and individualized education—Antioch feels that its own solution is so involved with the co-operative plan that other institutions may not find its experiences immediately applicable. Alumni success on jobs and in the graduate schools seems to imply that our plan (of devoting to specialization approximately a third of the curricular time plus the time spent on co-operative jobs) is reasonably effective. By using the co-operative job as the method of intensive specialization and applied knowledge in many different fields, we have been able to keep our departmental courses simple and flexible, and based on the fundamental arts and sciences. The depth to which a student can penetrate in a particular field becomes a question largely of how able he is, what his purposes are, and how much time he has to spend. For most students, graduation from Antioch is not expected to represent the completion of their work in specialized fields. But it should be a substantial start, one that can be followed up in graduate school or by individual study.

How Shall We Teach?

Perhaps the most interesting problems in American education today come under the heading of method. A good deal of knowledge

consists of objective facts. The question becomes, how shall these facts be presented?

We are not interested here in what is usually meant by "methods"—course syllabi, examinations, and the like. What we are trying to analyze are some of the fundamental issues in any educational plan.

After twenty-five years Antioch is still enthusiastic about experience as an educational method. It is scarcely less enthusiastic about the group education method of Community Government. Both of these, as supplementing classroom teaching, seem to lend vitality and zest to learning. Antioch feels that, although its graduates may be no more intellectually able than the graduates of many other schools, they tend to be more dynamic. Their knowledge is not dead weight but something they have learned how to use.

Antioch admits at this point that its effective use of experience and of group education is probably just beginning. The concept of *directed* experience as an educational method is relatively new, and Antioch is one of the few institutions which have been trying to utilize the method on the higher level of education. The logical outcome should be a thoroughgoing reorganization of the academic curriculum. Some day Antioch may undertake this task. In the meantime, on the basis of the personal maturity as well as the intellectual growth that can come from the new methods, Antioch feels that they are worth wide experiment in many kinds of academic situations, and by many different kinds of schools.

There is a good deal of controversy over whether an educational program should have a frame of reference, such as indoctrination for democracy. One group holds that any indoctrination is evil. Students should be given the facts, they say, and allowed to judge for themselves. Others say that the great works of art and systems of ideas which have been developed in Western civilization give us a pretty good idea of what man is like. We should teach this Western heritage as the framework of truth. A limited segment of those who are engaged in higher education hold that Christianity is the

grand frame of reference to which all things should be oriented, since it represents the revealed plan of God for man.

Antioch feels that it is not sufficient to present students with "facts" and let them draw their own conclusions. At the college level, facts do not come out of their context readily. They are already manufactured into abstractions and, in the social sciences particularly, are imbedded in interpretations which give them coherence. The real issue is not facts versus systems; it is, rather, which system and how it is presented.

Antioch has chosen to orient its curriculum to present-day society, and specifically to the hope of an emerging democratic society. It rejects any basic framework that suggests a static world, of which the main values have already been defined. Antioch believes that the race has by no means reached the peak of its possible achievements, that these achievements are coming from the East as well as from the West, and that human nature and human society are still developing. Higher education needs to impart the major achievements of the Western (or rather the whole) world to date, but there should be an even greater emphasis on the fact that society is changing and on a consideration of why it seems to develop as it does and where it is going.

Although Antioch rejects without reservation the theological framework that proposes a fixed scheme of redemption and a static human nature, it is not out of accord with the ethics of Christianity as liberally interpreted. In choosing an emerging democracy as its frame of reference, Antioch is merely choosing terminology in keeping with the ethical thought of the day, which is the practical Christian goal of trying to bring about a fuller life for all individuals.

In adopting democracy as its frame of reference—interpreting history in terms of the emergence of the democratic ideal, and preparing students to be citizens in a democratic society—Antioch is also endeavoring to avoid the naïveté of our Victorian forebears who were certain that "progress" was the triumphant law of nature and would prevail. There is nothing inevitable about dem

racy. If it is to be achieved men must achieve it, using what intelligence and resources they can muster. If its ultimate purpose is the optimum satisfaction of human desires, its immediate purposes must be constantly redefined in terms of the most pressing needs. Democracy is not a certainty or a system but a venture.

This is the spirit in which Antioch attempts to "teach" democracy—as simply the best ethical notion we now have of the kind of society we want—the society that best reconciles the freedom of the individual with the utilization of the strength of the group. Through the academic program students are encouraged to look at social assumptions critically; through the co-operative plan they can see for themselves the people and the situations in which the democratic method would have to work. While Antioch's educational scheme takes provisional shape from the idea that students are to be prepared to live effectively in a democracy, students are not regimented in this conception. If they are indoctrinated it is openly, and they are made aware of how much is assumption and how much is interpretation.

Finally, the adoption of democracy as a frame of reference has led Antioch to an educational method of considerable importance. This is the utilization of the group in the educational process.

The older concept of education in America is that it is something which happens to an individual, or between a student and a teacher. Mark Hopkins sits at one end of the log; the student sits at the other; the spark leaps. The figure is useful as reminding us that the quality of the teaching is always more important than the educational plant, but it neglects the fact that some things can be learned better by two students than by one. Cardinal Newman was nearer the truth in his *Idea of a University* when he represented a university's educational value as the bringing together of a number of keen young minds in a favorable environment and letting them educate one another. Here Newman is speaking from his own student experience and explaining in part how the apparently slipshod English university system got results.

Many college graduates in America will agree that this kind of informal group education was their chief intellectual gain from col-

lege—a statement that the American educator tends to look upon with suspicion and regret. Far from cavilling at this view, Antioch would encourage it by making the college's environment more conducive to intellectual stimulation and to mutual self-education among those who sojourn there.

Antioch feels that part of this stimulating process consists in getting groups together to plan action that affects them and to take the responsibility for carrying such action through. It is not merely democratic—it is also educational—for a young person to talk over with other young people and with faculty the problems of what is an adequate campus social life and of what standards of conduct are reasonable for young people of college age. Here mind meets mind in logical argument and in an attempt to find common ground. Everything a student has read and studied, everything that has shaped his mind and broadened his views, comes into these deliberations. He emerges from them educated in attitudes as well as in theories and facts.

For a democratic society the value of learning to work fairly and productively with a group is obvious. Not only does the student come to respect the rights of other people and learn from the contributions they can make; he gains in personal stature and in inspiration as well. There is also, as we have pointed out, the building of group responsibility, which seems to be essential if a democratic society is to work.

Antioch uses the method of group planning and responsibility not only in campus living but also in the determining of purposes and the achieving of institutional goals. To faculty as well as to students, the group can be a real source of education, inspiration, and personal growth. It is a way in which an individual can keep his identity in a collective society and yet count in the reaching of the ultimate goal.

Education at Other Levels

Antioch College is a single institution in the field of higher education, to which its experimentation in the development of its

own program is its most significant contribution. The College has sometimes been referred to as a "pilot plant" in American education, and many people feel that what it is undertaking may be relevant to other levels of education besides the college level.

The American scene today is not a utopia. It reflects confusion in purposes and cleavages in ideologies; internal strife and, recently, external war; commitment to democratic and Christian ideals and at the same time a racial caste system neither democratic nor Christian; great material advancement and lagging cultural achievement. The United States is in transition between the struggle to achieve internal wealth and security and the coming opportunities and responsibilities of world leadership, of productive abundance, and of democratic sharing.

In general, the pattern of our educational thinking is still that of the little red schoolhouse, grown big. Many of the basic assumptions of the earlier American period are still tenaciously held by the public—among them such suppositions as these: any boy of intelligence and ambition can get an education, working his way if need be; the purpose of the school program is to produce literacy and to train the mind (the home and the church will take care of the student's character and personality); any boy who wants a job can get one, and he will be trained for the job *on* the job; if the boy learns how to read, write, and figure, he will be qualified to vote (it is better not to give young people too many new ideas lest they become dissatisfied with their jobs and make trouble). Because the public retains these attitudes, and because public educators are timid in advocating changes they know are needed, we have in the United States conditions such as the following: half the brightest boys and girls are not going on to higher education; young people are running in pleasure-and-dissipation-seeking gangs after formal school hours, developing the mob spirit and becoming potential followers of demagogues; millions of young people are turned loose in a highly industrialized society without counseling and training for their life's work; young people are dumped into society without the discipline of work experience, without training in democratic

techniques, and without a tempered and matured philosophy of social change and evolution.

Antioch has been experimenting with new ways of helping the student finance his way in college, with methods of reaching and counseling the individual within mass groups, with methods of counseling for vocation selection and of gaining the initial skills for getting and holding a job, with methods of interweaving vocational education and cultural education, and with methods of training for democratic citizenship. Antioch also has been trying to enable its students to get a firsthand comprehension of American life; it has been giving them a combination of experiences designed to teach them the unity between good theory and good practice, the necessity for co-operation between labor, management, and ownership, and balance between steady, abundant production and democratic distribution of the produce. Antioch has been teaching its students how to work, how to be productive, how to be constructive, how to be creative.

If these educational ideas are sound at the college level, they are doubtless sound for application to the elementary and secondary levels of education in the United States. It is at those levels that the large majority of our citizens are educated. Much of what Antioch has been doing could probably be adapted for use there.

Conclusion

To a book of this kind there is no real conclusion. Antioch believes that just as the body of science is constantly, at an ever-increasing tempo, being revised and interpreted in the light of new facts, so educational methods and goals should be constantly revised and reinterpreted in the light of advancing social needs. This process is imperative now, when social change is coming explosively and when there is in sight a technology adequate to produce the means of life for all men. For the first time in its history mankind has almost within grasp the raw materials for radically and rapidly altering its own social patterns—as well as the raw materials for self-destruction. How it shall utilize this technology, and what is

the next step after material satisfactions have been gratified, are questions on which it needs guidance.

To many people this point of view is over-optimistic. They point out that "progress" and "direction" are interpretations and not fact in the sense that a table or a magnetic storm is a fact; that the rise and fall of civilizations has been the human pattern and extinction of species the geologic one; and that the present resurgence of barbarism and the ease with which our new powers can be turned to destruction suggests that we are headed down rather than up. In the race between destruction and utopia, they say, destruction is slated to win.

This possibility has to be granted. Even at our most pessimistic, however, we cannot be sure that destruction is a certainty. The man who is lost, with a tiger on his trail, may not know whether he has even a forlorn hope, but he does not sit down to die. Even if he knew he could not escape, he would try, and he would never escape without trying.

This, stated at its grimmest, is the choice education has to make. And it can be stated much more positively, of course. Through the scientific method, through the development of new drugs and the discoveries of biological chemistry, through the increasing productivity of plants and animals that comes from controlled selection and hybridization, and through the potentialities that lie in the harnessing of atomic energy, man probably has as many opportunities to control and continue his evolution and to develop a progressively more satisfying social order as he has to destroy himself. In this view of the world, which is the practical one for educators to take, our job is to level our sights not on destruction but on what intelligent planning can achieve in terms of social evolution. It is our job not only to contribute toward the advancement of knowledge, but to help men and women substitute the idea of intelligent planning and co-operation for the old ideas of predestination and an unchanging human nature. How mankind uses its new powers depends on intelligence; education is the key to utilizing that in-

telligence. Much experimentation is needed if we are to make education genuinely effective.

Antioch feels that society has everything to gain from encouraging its colleges to experiment. Antioch would be eager to see many more kinds of experiment tried than are currently under way; it would be happy to see some of its own experiments tried out under other conditions. It knows that its own results are neither complete nor final, and that the present report can be, at most, a statement of "work in progress."

Appendix A

College Requirements for Admission and for Graduation; List of Tests Given to Entering Students; Community Government Regulations

Materials Required of All Applicants for Admission

(1) The admissions blank, including date and place of birth; birthplace, education, marital status, occupation, and religious preference of parents; religious preference of applicant; picture of applicant; names and occupations of brothers and sisters; probable financing.

(2) A high-school transcript (and, with transfer students, a college transcript as well), including rank in class and any psychological test results. The officer who fills out the transcript also rates the ability and performance of the applicant on a bar scale.

(3) A short psychological test that can be administered by a layman; although this is not definitive, it tends to furnish a "floor" below which the chances of success at Antioch are poor. If the score from this test does not correlate with the other evidence about the student, an additional test may be given.

(4) Confidential ratings from five persons designated by the applicant, including parents, friends, teachers, and any employer the student may have had. These rating blanks include both rating scales and space for ample comment.

(5) An autobiographical sketch, which is supposed to include why the applicant wants to go to college, his activities and hobbies, what

work experience he has had, what books he reads, what his home environment is like, what he wants to do, and other topics suggested in a series of questions. This autobiography is both an admissions requirement and the first step in the education of an Antiochian—the student's attempt to appraise himself and try to decide where he fits and why.

(6) A medical examination by the applicant's physician, which is rated by the Antioch physician.

(7) Interview; if possible, a candidate for admission is interviewed by at least one member of the admissions committee or by a person acting for the committee.

Antioch's Requirements for Graduation

(1) A minimum of 250 credits, of which at least 160 must be academic credits and at least 90 must be co-operative work credits. For transfer students, those in military service, and those completing their field of concentration elsewhere (see page 97), there is some modification of the co-operative work requirements. The academic credits must satisfy both the general curricular requirements and the field requirements (pages 65-66); the student must have made a responsible record on his co-operative work, most of which must be rated satisfactory in quality.

(2) Successful completion of the five Achievement Examinations (page 79), the Terminal Integrating Examination (page 81), the Senior Paper (page 82), and the Field Comprehensive Examination (page 248).

(3) A cumulative grade-point average of 2.0 or above.

So far, Antioch has not set specific minima of participation and achievement in the community as a requirement for graduation. Perhaps this kind of thing will always be too hard to measure and should remain among the intangibles. On the other hand, an Antioch student must be a reasonably responsible community member if he is to remain as part of the group.

Tests Given at Antioch to Entering Students (as of 1945-46)

(1) **Thurstone Test of Primary Mental Abilities.** This test, still in experimental form, has been given to Antioch students every year but one since 1940; it seems to be especially promising in its attempt to get away from a lump "intelligence" factor and to offer instead a profile of abilities which is considerably less deflating to the student and which, even in our limited experience, holds out promise of indicating certain vocational or professional aptitudes. For instance, there is evidence that the N factor (number facility) *may* be important in accounting; the V factor (verbal) seems to have significant correlation with success in the Antioch academic program; the S factor (visualizing forms in space) seems to be related to physics and engineering, to creative ability in the arts, and to some aspects of scientific work; the W factor (word fluency) may have some relation to ease in writing and to occupations like journalism, advertising, and creative writing—though it may be said that in Antioch's experience this has seemed to be a difficult factor to interpret; the R factor (reasoning ability) may be important for scientists and engineers, and together with the N factor it seems to be related to ability in mathematics; the M factor (immediate memory) has little correlation with academic success at Antioch or with vocational aptitude as far as we can see at present, although it is sometimes linked with difficulties in study habits.

This is all said tentatively and is subject to revision in the light of further experience and research. It does explain, however, Antioch's special interest in the test as one that may have more than merely academic application.

(2) **The Ohio State Psychological Test**, which appears to give especially valid scores on reading comprehension. Occasionally we use the American Council on Education Psychological Test as an alternate to this test, to give us a basis for national comparisons.

(3) **The Van-Wagenen-Dvorak Test for Reading Speed**, which, taken in conjunction with the reading comprehension score above, gives some hint about two factors of importance in college study.

(4) Co-operative English Series—Mechanics of Expression. This is a section of a larger test covering the general area of reading and writing. It gives some idea of the student's proficiency in grammar, spelling, punctuation, and capitalization; together with other scores, it helps to determine whether the student should register at once for Freshman English and, if so, which course he should take.

(5) Mathematics. Two tests are given—one a section of the Co-operative General Culture Test; the other a longer test, with a broader range, recently published by the Co-operative Test Service. These scores determine where the freshman will enter the mathematics curriculum at Antioch.

(6) Co-operative General Culture Test. This test yields sub-scores in mathematics, general science, history, literature, fine arts, and current social problems. (For Antioch freshman performance on this test, see Appendix C.) It has proved particularly useful in judging the student's background in these areas, and it is the basis for advising him on requirements and electives at the time of his first registration.

(7) Kuder Preference Record. Over the past ten years we have experimented with several vocational interest inventories, including the Strong Vocational Interest Test and the Cleeton Vocational Interest Inventory. For the past several years we have been using the Kuder, which seems to have certain advantages over the others for our students. It is more suitable for students likely to be test-sophisticated; the scores are in terms of broad interest areas rather than in terms of specific occupations, and this fits in better with the counseling of young people whose interests are still subject to change. It is useful in suggesting not only vocational but also academic interests to be explored. Copies of this test score go to both the faculty adviser and the personnel adviser.

Community Government Regulations (as printed in *We, The Community*, Community Government handbook, 1945)

The following regulations have been formulated democratically by a vote of the community and made specific for administrative effective-

ness. Their existence does not mean that any behavior other than that expressly forbidden here is approved nor that individuals are any the less responsible for mature behavior in all situations. The sentiments behind these statements shall apply to people as long as they are members of the Antioch community (on or off campus).

I. Care of Community Property

Community members are directly responsible for all college and community property which they use, whether it be in the dorms, the classrooms, labs, library, offices, gym, or any other place. Directions for using facilities such as victrolas, kitchenettes, typewriters, sports equipment, musical instruments, etc., are posted on or near them. If a community member should break or find broken any community property, he should report it immediately to the responsible person.

II. Living Quarters and Social Space

A notice posted each period will list the available social space. Sleeping quarters and hall common rooms not listed are closed to members of the opposite sex. The student may, of course, show relatives and friends of either sex through the dormitories, but when the person is of the opposite sex, the student is expected to visit with him elsewhere.

III. Hall Parties and Open Houses

Hall parties and open houses are well planned and include most of the members of the hall. The group in charge shall, through a committee chairman or hall president, assume responsibility for the general conduct of the hall party or open house, and may open the hall by filing a petition with the community manager at least 48 hours in advance.

IV. Common Room Hours

Common rooms open to the members of the opposite sex will close at 1:00 o'clock on weekday nights and 3:00 o'clock on Saturday nights.

V. Use of Alcoholic Beverages

Alcoholic beverages are not served at College functions, specifically, those financed by Community Government or planned for the entire

community. Social pressure is to be in the direction of temperance and good taste in the use of alcoholic beverages.

VI. *Overnight Absence from College*

It is expected that Freshmen will secure parental permission to leave campus for overnight or longer, and that all students leaving campus for overnight or longer will supply the custodian with an address at which they may be reached in an emergency.

VII. *Hitchhiking*

Accidents incurred while hitchhiking are not covered by the College Hospitalization Insurance. Therefore, because students must hitchhike at their own risk, both on and off campus, and because the College cannot be held responsible for students hitchhiking, it is assumed that students under 21 will secure parental permission to hitchhike.

VIII. *Firearms*

Firearms are not to be carried in the Glen; as it is a state game preserve, all shooting is forbidden. No firearms may be discharged on campus. Target shooting may be done in the old stone quarry only. Proper care must be taken that there is absolutely no chance of a ricochet; dead targets only may be used.

Appendix B

The Cumulative Record Card

Appendix C

The Examination Program; Antioch Performance on Tests Compared with Achievement of Other College Groups

The Antioch Examination Program

The "examination program" as Antioch uses the term may mean *all* the examinations, outside of course examinations, that we give at Antioch; frequently, as the reader has probably discovered, it means only the Achievement Examination and Terminal Integrating Examination sequence. Here is the complete picture:

Administered by the Admissions Committee

A short psychological test (see page 241). This has been adopted as one factor in the admission of students to Antioch, because a score below a certain point has been found to augur badly for success in the Antioch program.

Administered by the College Committee on Examinations

(1) The psychological, scholastic aptitude, and interest tests and inventories are encountered by the student on arrival. (See Appendix A for the complete list.) These tests are used only for counseling purposes.

(2) The five Achievement Examinations (see pages 79 to 81 for description). Not only are these examinations useful in counseling and in planning the student's program; they are also a scholastic

requirement and are included in his academic record. They relate to the general required-course program and to the student's "liberal education."

(3) The Terminal Integrating Examination. This also relates to the student's liberal education.

(4) The Senior Paper (see page 82). This is the student's last self-evaluation, and takes into account his total development in all aspects of the Antioch program.

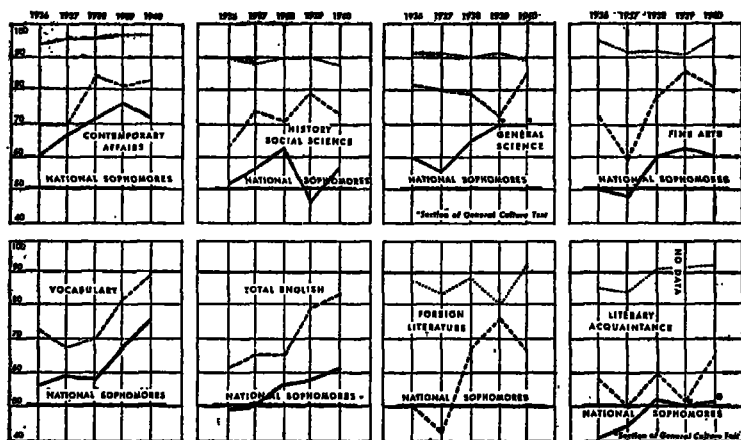
Administered by the Various Departments

(1) Course examinations.

(2) A comprehensive examination in the student's field of concentration. Each senior must take this examination and pass.

Both these categories have been delegated by the examinations committee to the various departments; but questions of common policy are cleared through the examinations committee, and dispute or complaint would also come to the committee for settlement.

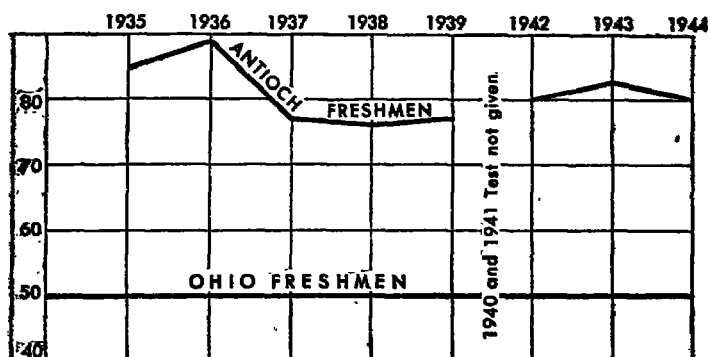
Antioch Performance on the American Council on Education Tests (1936-40)



GROWTH IN COLLEGE • ANTIOCH FRESHMAN, SECOND-YEAR, AND SENIOR
MEDIAN ON THE AMERICAN COUNCIL ON EDUCATION TESTS, 1936-40

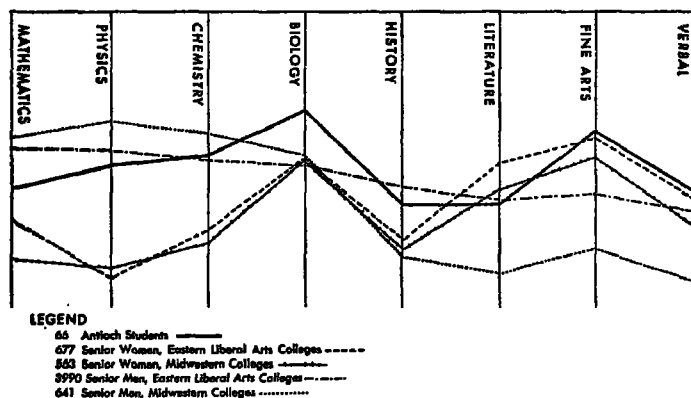
— Freshmen
- - - Second Year
... Seniors

*Antioch Freshman Standing on the Ohio State Psychological Test
(1935-44)*



MEDIANS ON THE OHIO STATE PSYCHOLOGICAL TEST
1935-39 and 1942-44

Antioch Upper-Classmen on the Graduate Record Examination



COMPARISONS ON MEAN SCORES
ON GRADUATE RECORD PROFILE TESTS

Norms are based on the following dates of testing: Antioch, March, 1944; Midwestern colleges, 1943; Eastern colleges, 1939-1942 inclusive.

Appendix D

Opinions on the Required-Course Program as Shown in the Senior Paper Sampling of 1940-41 and the Alumni Questionnaire of 1943

As the reader knows, an Antioch senior, in order to graduate, must produce a senior paper. A sampling of some 46 papers was made from the classes of 1940 and 1941 (a fairly "normal" period and one not too strongly influenced by the war); these papers are representative in the proportion of men to women, of technical to non-technical students, and as far as possible of different fields and of both strong and weak students. The purpose of the sampling was not to "prove" anything but to find out, almost at random, what people thought about various parts of the program.

The Alumni Questionnaire, sent out in 1943 before this book was planned, among other things asked which of the required courses had opened up new interests to alumni, and it drew a good deal of comment on the Antioch program in general.

Opinions from both these sources have been quoted in Chapter V; additional opinions are quoted here.

Senior Comment on the Required-Course Program

Antioch has given me the tools, the terminology, and the background to continue a varied course of reading and study later in life. I know very generally a lot of things, but I know very little specifically. (Girl, 1941, Social Science.)

I bless the required-course program, for it has given me opportunity to explore worlds of thought I might easily have dodged. (Man, 1941, General Business.)

More advice to the student as to what to take, when to take it, and why would do much toward making Antioch's [required-course] program more effective. (Man, 1941, Biology—Pre-medicine.)

I have taken a Cook's tour through almost all the fields of learning, and I have come out of it with a wide range of interest and a real desire to know more. (Man, 1941, Education.)

The only course I ever wanted to waive was chemistry and that proved to be one of the most beneficial. (Girl, 1941, English.)

I don't feel that the work I have taken here has been hard enough to challenge me seriously; it has been unhealthily easy to get by with mediocre scholarship. . . . So much has to be squeezed into a division—sports, sociality, community activities—besides study, that there is almost none of the leisure required for contemplative thinking. The effect of this perpetual rush is apparent, too, in scholarship at Antioch. (Man, 1941, Political Science.)

Although frequently unsatisfied with the limited intensity of study which a single course permits in a particular field, I do think that, though merely introductory, the survey, or "cultural" courses have been invaluable. (Man, 1940, Social Science.)

The bitterest regret I have about my five years at Antioch is the lack of interest with which I approached many of my required courses. (Man, 1941, Economics.)

What Alumni Think of the Required Courses

I cannot separate the courses. The entire five years took a fellow who had been dropped from high school for low grades and (first as a special student) opened the whole world and all its interests to him. (Man, 1929.)

The required courses taught [me] enough of many fields [to enable me] to talk the lingo. Given this much and an understanding of basic

facts, one learns much from talking with friends and acquaintances and from casual reading. It has been so with a variety of sciences, business and accounting, art. Less so [with] literature. (Man, 1924.)

A wide interest in art, music, ornithology, archeology, geology, literature, some sports (handball, badminton), and philosophy were developed at Antioch. I have read widely on all these subjects since graduation and maintained them as hobbies. In music my record collection grows slowly but steadily, while my library of geology and philosophy has grown some 20 volumes in the past two years. With interests so diversified progress is slow, but, I believe, worth the return. (Man, 1941).

As an engineer, I find that the nontechnical courses have given me a viewpoint toward [solving] everyday technical problems that is more than just trying to fit the problem into a standard formula that will grind out a numerical answer. Regardless of whether the problem is increasing production, building a power plant, or dredging a river, there are human factors involved that make the problem very complex. To increase production it is relatively simple to make a fine study and revise the order of procedure for assembly, or design new machinery that is faster. But what about the workers who will have to learn to do their jobs differently? Will the machine be safe, or will its speed strain a man's nerves to the breaking point to tend it? Will the new procedure and machines reduce an interesting job to slavish monotony? To build a power plant, it is no job at all to draw up a set of plans. But is there skilled labor available to build and run it? Will housing, schools, and recreational facilities have to be provided? What effects are you going to have on the surrounding communities in regard to the existing water supply, or coal, or the sudden abundance of cheap power? It is easy to anchor a dredge at the mouth of a river to dig rock. But what about such things as sanitary facilities and fresh water to drink? How are the men going to get from the dredge to the nearest town and their families on their off hours? All these things are important. The technical problems of how many units per month, or how many kilowatt hours, or how many cubic yards, are simple, but the involved personal and social problems affecting the lives of the people working on the job are complex. The realization that there are these other problems did not

come to me by studying mathematics, hydraulics, and strength of materials. (Man, 1937.)

Some Women's Comments

No one can enter into intelligent conversation these days without some sort of science background, which our required courses helped to provide. I'd be quite outside of my husband's avocational life—radio broadcasting—without the physics Antioch required me to study (I never would have chosen it). I'd understand even less than I do of world affairs without social science and the reading interests it started. The smattering of anthropology we studied, plus subsequent reading, came in handy just yesterday in a heated discussion of the rights and future of other races. In short, I feel that the courses required at Antioch gave me a background of general information which makes what I read and hear more understandable, and forms a basis for building up a more complete fund of knowledge. I always think of geology when required courses are mentioned for the pleasure it gives me when traveling by auto, and I still have the tree key we carried around on biology field trips to classify unknown trees.

I was a lit major—my husband an MIT man, and the things I have on him are biology and geology. More seriously, the required courses didn't help in my jobs but have made life in general more interesting.

Appendix E

Job Description Report; Statistics on the Co-operative Plan; Miscellaneous Material about the Work-Study Program

A Sample Job Description Report

Already I have been able to get into almost the full swing of the work here, except for a few aspects with which I am not yet familiar, and I am loving every minute of the job, and being back in Washington again. The Department of Agriculture is a wonderful place to work, and all the people I have met so far are equally as wonderful. Mr. Gordon, the head of the division where I work, was the first person I met, and he did as much as anybody to make me thoroughly enjoy the job. He seemed so glad to see me, and to have me there, and so very interested in Antioch and its plan, and was generally very nice to me. Mr. Gordon explained the function and purpose, and setup of the whole division to me, and where my work fitted in. When I told him that I was interested in economics and that I was going to do an outside paper on agriculture for the course, he was very helpful, opening up lots of information to me.

My job is mainly that of a coder, but also includes doing any types of odd jobs that people want done. The business of coding is very easy work, which involves the ability to interpret what people are trying to say and put it down in the form of a code. It also involves using your head and to some extent your initiative. The division makes surveys of some regulations, or problems, or some current issue, makes a lot of interviews, and then sends them into our department. As a coder, my job is to read a good many of these interviews,

code the answers to the questions onto a master sheet. These are then made smaller, the questions and answers analyzed, a report written up, and the whole thing sent on to the agency or bureau that requested the report. What I have done so far has now shown me how the codes are built up, or how the last analysis is done, as I have not been here long enough to see an entire study through. The beginning and end of the study [are] supposed to be the most interesting part, where there is a real opportunity to learn a lot. As I have described the job, or the main part of my work so far, it may not sound too interesting, but I do find it so, and most educational. By reading these various interviews, one can get a grand picture of what the different interest groups of the country are thinking and it makes you very aware of these groups, also of problems which may not affect you directly. For instance, the farmer and his problems have really come to mean something to me since being on this job, and not just a group that always favors inflation. There is a grand chance to learn something by working on these surveys; the more one is on the job, the truer it becomes. Besides being interesting, the interviews are often very amusing, as they are written in the real farm dialect. Our studies are almost always in connection with the farmer, but other more general studies are done. When the co-op makes his interest known, the people here will do all in their power to put [him] on the studies that are most closely in line with [his] field or interests.

The people where I work are grand, unlike any I have ever met. They will bend over backwards to be nice, to help all they can and to answer any questions you ask. All are college graduates, with degrees in social science or economics. One or two even have Master's degrees. Just by talking to these people you can absorb a lot of information. They try to show you how the whole place works, where the material comes from, where it goes, and what it will be used for, so that you can see your job in relation to the whole.

Besides that there are other things you can learn if you want to; today I got acquainted with the mysteries of the slide rule and adding machine.

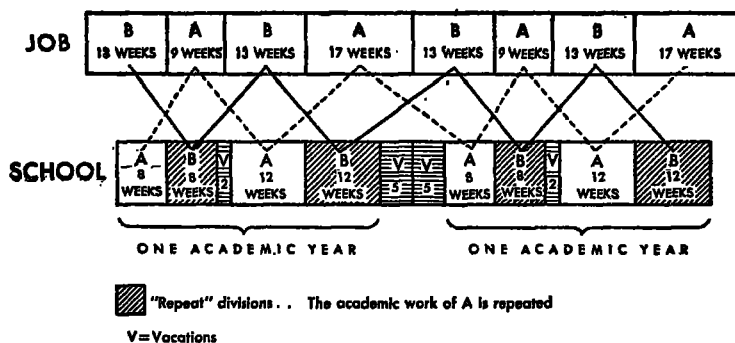
There is a union organization here, very highly organized, and made up of alert college graduates. You do not have to join, but to me, who [am] very green, it seemed a good opportunity to learn

about the union firsthand. The union offers a short time membership arrangement, so there is no difficulty in that way.

All in all the whole setup is just about all anyone could ask. Among the advantages, there is the Agricultural library open to the employees; the shopping district is about a ten-minute walk so there is plenty of time to window-shop. The Monument and Smithsonian Museum are within a radius of two blocks.

Chart Showing Operation of Work-Study Plan

On pages 118-119 of Chapter VII we have tried to describe the Antioch calendar of both work and study. The following chart may make the subject more comprehensible:



HOW THE ANTIOCH WORK-STUDY PLAN OPERATES

Growth of the Co-operative Plan, 1921-1940

The following table of regular employers shows the growth of the co-operative plan from 1921 through 1939-40. Data are not available for 1940-42, and beyond that time they are neither comparable nor representative because of the lowered enrollment and the man-woman dislocations caused by the war. The record of the depression years, however, is instructive.

GEOGRAPHIC DISTRIBUTION OF REGULAR EMPLOYERS

Year	Total	Ohio	Other	% Other	No. States
1921-22	113	112	1	.9	2
1922-23	129	121	8	6.2	7
1923-24	152	131	21	13.8	9
1924-25	136	109	27	19.8	13
1925-26	154	107	47	30.5	12
1926-27	198	141	58	29.3	11
1927-28	205	121	84	41.0	13
1928-29	185	104	81	43.8	14
1929-30	190	103	87	45.8	14
1930-31	236	102	134	56.8	16
1931-32	175	68	107	61.1	14
1932-33	182	58	124	68.1	22
1933-34	221	68	153	69.2	25
1934-35	275	70	205	74.5	31
1935-36	236	55	181	76.7	26
1936-37	220	75	145	65.8	20
1937-38	225	73	152	67.6	20
1938-39	235	64	171	72.8	19
1939-40	241	75	166	68.9	19

Some Senior Comments on Restriction of Output, Unethical Practices Encountered on the Job, Labor and Management

A pre-medical student who needed to earn money was placed on a job at an automobile plant:

On this job I was given charge of a crew of men lining the inside of box cars with a structure of steel for shipping purposes. Each day a specified number of cars had to be finished but they very seldom were. The men could easily have met the quota and more if they [had] worked steadily. I felt that the men were shiftless, lacked any initiative and a sense of responsibility. Particularly did I feel this when each night and throughout the day the foreman made a good deal of noise because the work was incomplete. One day with a little pressure upon the men, the required number of box cars was

ready. While checking in our tools that night, one of the men in the crew told me that working as we did that day we would soon be out of a job. "That may not worry you much because you're single, but to us married men with kids and bills the layoff is bad." This was a slow season and men were being laid off each day as their work was completed. Those who still had jobs were making them last as long as possible. The men were not shiftless and irresponsible. Restricting output was a technique of vital importance to them. Restriction of output was a phrase that I had heard in far-off Antioch, but its meaning did not strike home until I was part of it.

A psychology major was given several research jobs in the course of her career; on one of them, she reports:

I was forced into intellectual dishonesty, fixing the results of research experiments, deliberately misstating information about individual case histories to save the face of the organization.

A man, working on a newspaper, learned that news is not always news, but sometimes an "angle":

Somehow I always expected petty politicians to grovel to reporters (though I never dreamed to what depths this can go), but it was shocking to see ministers and religious laymen do hypocritical hand-springs for the benefit of the press. After I had rewritten some speeches and picked the one provocative sentence out of others, I began to realize that much of what you read in the papers is not news. It is "leads"—dished-up excitement, and distorted facts designed to sway opinion and arouse emotions. Newspapers are in the entertainment business and if they forget to entertain in their passion to tell the uncolored truth they lose out. Newspapers are for the most part just house organs of interests who have reason to want to influence the public. Perhaps I have absorbed *Lords of the Press* too literally, and there are undoubtedly many good newspapers, but on the whole the business is about as dirty as any I have run across.

An engineer becomes aware of labor unions:

Much of my so-called "social consciousness" came from job experience. After my first year at Antioch I went to work for a trans-

former factory in New York City. My wages, the tremendous sum of 28¢ per hour, minimum of 50 hours a week. I realize of course that my past experience amounted to nothing but the rest of the employees received similar rates. Is it [any] wonder that I became an advocate of the labor union?

My next job was in Dayton. Here again I had the opportunity of observing the conflict between labor and capital. This time it was a three-cornered fight, CIO, AF of L, and capital. The X company had just gone through a period of reorganization and the men felt they ought to benefit. Their grievances on the whole were just; they were opposed to the group piece-work bonus system that they were working under, working conditions left much to be desired, and there was need for a system of seniority. Here I saw the problem brought to rather happy conclusion with an election, then a settlement around the conference table. Quite different from the strike that resulted from the conditions in the New York factory a short time after I left.

An accountant sees the problem from both sides:

The plant was in the process of being unionized; wages for labor were going up and in many cases laborers were receiving substantially higher wages than members of the office force.

The business could not in fairness be classified as a "sweat shop," but it also could not be considered very progressive in a social sense in so far as working conditions were concerned. As a result, it showed me the need for a better understanding between employees and employers to provide for the well-being of both, and it demonstrated the place and power of labor unions for the protection of the labor groups.

During the summer of 1939 I worked at the New York World's Fair, and here I came in contact with some of the abuses that can arise through a concentration of power in labor organizations. As an example of this a member of the machinists' union, while repairing an exhibit which utilized the power of an electric motor, could hold together the two ends that gave current to the motor in order to see if the exhibit would operate correctly, but there was present a member of the electricians' union who did nothing until the exhibit was in

running order and then taped up the two wires that the machinist had held together.

Labor unions are not a panacea for the ills of the capitalistic society in so far as they are subject to all the abuses their leaders confer upon them. I do not agree with the argument that since laborers are numerically superior to capitalists it is all right for them to take advantage of their employers under the theory of the greatest good for the greatest number. I maintain that taking advantage of employers does not promote the greatest good for labor. Any business must operate as a unit with the joint efforts of both capital and labor, and the only room for argument can be as to the relative rate of return each should get.

Employer Report on an Antioch Student

Occasionally employers volunteer extensive reports on a student working for them; the value of such a report to the student, of course, is great. Here is a recent example:

Miss L.'s first placement at X—, in the settlement division, was from January to June 1943. She returned in September, and remained until December of 1943.

Miss L. has taken an enthusiastic interest in the work to which she has been assigned. Her judgment, as a rule, is mature and she has willingly accepted responsibility. During the first two months of her initial placement it was necessary for her immediate supervisor to be away a great deal of the time. This resulted in Miss L.'s having to meet situations and accept responsibility for which she had not been prepared. She did this in an excellent manner.

In her contact with patients, Miss L. established a very good relationship. This is also true of her contact with agencies. Her interviews were usually productive and she was quick to discern a problem requiring social treatment. Because of her feeling for people and her inability, at times, to be objective, she would discontinue the interview or permit it to enter channels not directly related to the investigation. This lack of objectivity could, on occasions, influence decisions. We have found that students attending schools of social work go through the same process and feel therefore that it should not be overempha-

sized in Miss L.'s case. In talking over her future plans with us, Miss L. expressed the desire to enter the field of social work. We suggest that her enthusiasm and her sensitiveness be not curtailed but worked through in a case work setting.

When Miss L. first came to X—, her manner was rather assertive, covering up, we feel, insecurity. However, her innate sensitiveness to other peoples' reactions resulted in an almost immediate change in this attitude. Miss L. has accepted supervision well and has become a great deal more professional in her contacts. She has always been willing to assist in any emergency, at times altering personal plans to do so. She is pleasant and most thoughtful, and was well liked by the staff. She took an active part in various activities in the hospital.

During her first placement, Miss L. consulted her supervisor frequently. On her return placement, her supervision was limited on the whole to a weekly conference. Miss L. adjusted very well to this change, and proved herself able to handle her cases with this periodic supervision.

Samples of Planned Job Sequences

An important decision has to be made by both the student and the personnel adviser on the sequence of job experiences which the student as an individual needs to prepare him for his future career. Though each sequence is individual, there are certain general kinds of experience recommended as desirable in certain fields of concentration. A planned job sequence for an advertising student was given on page 117. Here are some other fairly common job patterns:

Education

Orientation jobs in business (clerical and selling), industry (factory production), government, and such social agencies as hospitals, summer camps, and social welfare organizations.

More specialized jobs in teaching, recreation, clinical psychology, and group work in schools, settlements, hospitals, and educational agencies.

Engineering

Except in specialized cases, we try to see that all engineering students get basic experience in mechanical production, in the construction field, machine-shop work, drafting and design. More advanced work is undertaken in experimental testing, design, and production management in whichever branch of engineering (aeronautical, electrical, civil, or mechanical) the student is interested.

Journalism

All students interested in journalism are eager to get newspaper jobs, and in their early college years they usually are able to get copy-boy (or -girl) jobs—leading up to cub reporting jobs later for those who demonstrate their skill. There are a host of other job experiences—such as being a guide at Radio City, a demonstrator at the Museum of Science and Industry, a clerk at the National Labor Relations Board, or just a factory hand in Detroit—which provide a background of valuable experience for a journalist to draw upon later in his profession.

A Senior Appraisal of the Co-operative Plan

The following appraisal of the co-operative plan comes from the senior paper of a student who started in chemistry, later changed to biology, and is now headed for research in animal biochemistry:

The work-study system was fundamental in helping me in my selection of a vocation. For this reason alone, the plan deserves much credit. However, there are other advantages which are also of great value to the student.

Professionally, co-operative work gave me an advantage over the average college graduate. Several years of early conditioning on minor jobs eliminated many errors in methods and developed attitudes which come only from actual, practical application of theory. Later years provided specialized knowledge and opportunities for technical work. My present job affords duties and responsibilities which ordinarily are

assumed by a graduate of several years' training. Thus, upon graduation, I am ready to step into industrial work without having to be put through the usual "assimilation" period.

In regard to my immediate plans—continued study at graduate school—the co-operative work has given me some of that practical knowledge so often lacking in research workers. I have had occasion to observe chemical research and its applications to industry. This has shown me the correlation between the two and the conditions necessary for a more efficient relationship.

The co-operative plan has contributed much for future life as a citizen. The necessity of having to adapt oneself to different environments certainly has its advantages. I have found that facing a strange city independently has encouraged and accelerated my maturity. Assuming full responsibility for myself, in all respects, could not but help give me a broader, soberer outlook on life.

I found that living in a new community required assumption of the role of a citizen if the work period was to be an enjoyable one. My policy while working has been to place Antioch in the background and to live, as nearly as possible, the life of an average worker. From my first job in Dayton I learned to find associations and outlets for active community life, with the result that I now find it relatively easy to enter a new city and feel reasonably at home within a month or two.

Above all else, the co-operative plan has given me an acquaintance with life as it really exists for the majority of people. In the past two years, I have come to regard Antioch's environment as a dream world. Hence, one purpose for my co-oping has been to counteract the conceptions acquired while on campus. Seeing society as it actually is, and being a part of it, has provided an opportunity to evaluate the knowledge received in the classroom and to promote a practical synthesis. Although this has caused a down-to-earthness in my attitudes, I have still retained many ideals.

Appendix F

Some Miscellaneous Antioch Studies

Study of Student Marriages at Antioch (Leuba-Lemcke, 1940)

In this study, questionnaires were sent to both man and wife, and to the parents of the couples. Eighty-five per cent of the questionnaires were returned.

All but three husbands were 21 or over at marriage; all but one of the wives 19 or over.

Slightly more than half the couples received substantial aid from parents while still in school; only one person felt that this aid seriously impaired parental relationships, and that was one of the divorced students. Neither students nor parents thought this aid led to continued dependence after graduation.

Nearly all the wives had worked; only the two divorced wives felt that the work had done them or their husbands any harm or had impaired the marriage relationship.

About a third of those who replied had parents who had not favored their proposed marriages. Afterwards, however, nearly all the parents were favorable and co-operative.

Half the couples reported that marriage had had favorable results educationally and socially; all but a few felt that their general effectiveness had been improved.

Finances were not in general a major factor. Only one couple reported that their standard of living had been adversely affected. Twenty-two per cent of these couples had their first child unexpectedly when they thought they could not afford it, but they say they

did not regret it; only two couples report that it caused any serious financial or other difficulty.

Only one couple felt that the co-operative plan affected their adjustments seriously, although two others admitted some strain.

Students and parents agreed that student marriage was all right if:

- (1) Students are mature and sure of their own minds.
- (2) Finances are at least adequate.

Occupations of Antioch Alumni, 1922-42

This study was made by the College personnel department by questionnaire and checking all available sources of information. Counting the last civilian employment of men and only those women working full time outside their homes, Antioch alumni graduated 1922-42 were distributed among the following kinds of work:

	Men %	Women %
Figures and Finance (accounting, purchasing, insurance, banking, statistics).....	16	6
Sales and Merchandising.....	7	1
Writing (advertising, publicity, journalism, editing)	6	6
Secretarial		18
Operation and Management (personnel, factory production and operation, business and industrial management, government administration, other professional management)....	29	16
Engineering and Geology (civil engineering, construction, architecture, mechanical and electrical engineering, geography, meteorology)	13	$\frac{1}{2}$
Chemistry and Biology (laboratory and research, agriculture, foods and institutional management)	12	6
Medicine (doctors, nurses, hospital technicians) ..	2	7
Law	2	

	Men %	Women %
Education (teaching, recreation, and administration)	3	17
Social Welfare, Psychology	2	18
Libraries, Museums, Arts, Other Professions	3	4½

Alumni Athletic Interests

In 1941, some 436 alumni (264 men and 172 women) responded to a questionnaire sent out by the physical education department concerning their present athletic and recreational activities and the kind of training they wished they had received at Antioch in this field. The following two tables present the essential findings:

ACTIVITIES REGULARLY ENGAGED IN, BOTH MEN AND WOMEN

Swimming	34%	Golf	16%
Tennis	19%	Music	13%
Bridge	19%	Picnicking	13%
Gardening	18%	Social Dancing	11%
Hiking	18%	Skating	11%
		Bowling	10%

ACTIVITIES IN WHICH ALUMNI WISH THEY HAD RECEIVED MORE COLLEGE INSTRUCTION

Swimming	34%	Bowling	18%
Tennis	31%	Badminton	18%
Golf	31%	Handicrafts	16%
Riding	19%	Music	16%
Photography	19%	Winter Sports	14%

Appendix G

Ethical Directions at Antioch

(Prepared by Basil H. Pillard, dean of students,
as a report for the Joint Councils, 1944)

Democracy—Group Planning

A college campus may be organized in one of three ways: (1) on the dictatorship principle, with the faculty participating as disciplinarians; (2) on the laissez-faire basis, with most individuals doing about as they please, with no common direction or understanding; and (3) as a planned democracy, involving the participation of all citizens of the community on a basis of individual and group responsibility.

It is clear that, at Antioch, we do not want a dictatorial system. Although many persons fail to see that a planned democracy differs from a laissez-faire setup, a moment's reflection will also show that we do not want the laissez-faire plan—for it does not promote education, and is incompatible with ethical direction and with democracy. The third alternative involves active planning—putting some design into living. That is what we have attempted to do at Antioch.

Antioch's Position

In line with the oldest American college traditions, we are concerned with our students as whole individuals. As Dean Hawkes of Columbia has remarked, "We do not admit 'brains' alone to college. We admit a whole person and it is with that whole person we have to deal."

Anyone who cares to familiarize himself with the philosophy of Antioch as expressed by Horace Mann, its founder, as re-interpreted

by Presidents Arthur Morgan and Algo Henderson, and the faculty who have worked with them, will quickly become aware that they were concerned with something more than the development of high-powered "intellect." To point this out is not to belittle the importance of developing one's intellectual powers, of mastering some area of knowledge as thoroughly as one can. It is rather to say that this is not a sufficient end in itself.

Methods Used

Antioch, then, is very much concerned with the individual student's purposes and values. How does it express this concern?

The required-course program covering the arts and sciences, which every student must successfully complete to be eligible for a degree, is one medium through which we seek to inform our students of the achievements and values of their own and other cultures. This is done not to furnish them with ready-made answers nor to encourage a relativistic outlook on ethics so much as to enable them to ask meaningful questions of themselves and the world in which they live.

An important medium for sensitizing students to ethical values is found in the co-operative work program. The values our students are to live by need to be broader in their application than one particular community at one particular time. We might give our students goals that were very meaningful to them while they remained in the College community but which would not survive the test of transplantation to other places and times. This can only breed cynicism and disillusionment. American life is full of men and women who look back on their college days as the time when their lives were animated by high ideals and fine purpose, much of which has had to be surrendered because it now seems at variance with the world in which they find themselves. The Antioch student, alternating three months at college with three months on a job in some other part of America, must put to an immediate test the values he holds. Conversely, we of the faculty must face constant comparison and criticism from our students based on experience *other than what we provide in the College community*. This breadth of experience is both a testing ground for the individual student's values and a corrective to any "ivory tower" tendencies on the part of the faculty.

An important medium for implementing our concern with values

is the Antioch Community Government. We think of this not only as a training in citizenship and political knowledge but as a medium through which we can clarify and put into practice our collective value-judgments.

Still another aspect of our program which expresses our interest in the individual student and in his development of a satisfying and workable life philosophy is our counseling program. Since all the teaching faculty act as counselors, the insights and experience gained in this capacity are "ploughed back" into their teaching.

Another Side of the Picture

In these and other ways, Antioch endeavors to express its conviction that values both individual and collective are education's greatest concern. Yet to look only at this side of the picture would be to suggest that we may be developing a cult, regimenting our students to a particular set of absolute values. It is here that we need to bring in a contrasting American tradition—the belief that our children should be free to revise and improve the values in which they have been reared. If the emphasis on values in education is tied to a particular set of narrowly defined "absolute" values, it may easily lead to a closed system in which young people have achieved their maximum when they have learned to accept their parents' ideas of good and bad. If, however, we emphasize values but see them as capable of development and improvement, we move toward an open-ended system which sets no limits to the maximum moral growth of our young people.

It is important, we feel, that a teacher at Antioch shall know where he stands, shall have courage and conviction on moral issues; but it is equally important that a teacher's convictions shall not be used as a bludgeon or a block to the inquiry and effort of the student who is formulating his own values. We seek to provide for our students the maximum freedom and responsibility consistent with the purposes of the college and with the time and place in which we live. We believe that freedom of inquiry and freedom of conscience are indispensable elements of our American heritage.

Student behavior at Antioch is not tied up with an elaborate system of rules, regulations, and penalties. This is not, let it be said at once, because we believe there should be no limits on behavior. The question

is not whether we should have limits or abolish them. It is, rather, what sort of limits have the greatest value for the individual in enabling him to develop to the maximum his moral capacities.

Community Regulations

Each year, the Social Counseling Committee,¹ which is composed of students and faculty, re-examines and revises the community regulations. Discussion of the regulations by all community members is encouraged. They represent, therefore, a consensus of student-faculty sentiment at the time, not something arbitrarily imposed upon the student body.

These regulations, however, are only a minor part of the controls over student behavior. Our reliance for the intelligent behavior and good judgment of our students while they are at college or on co-op jobs is placed upon a different set of factors, not so easily described but more effective, we believe, than formal regulations.

Selective Admissions

From 1921, when Antioch was reorganized under Arthur Morgan, up to the present, the College has sought to develop and improve its methods of evaluating applicants for admission. Through more than twenty years of experiment and accumulating experience, it has been possible to make increasingly reliable judgments as to the fitness of the student *as a whole* for the Antioch program. We still make mistakes, but we believe that our student body, as a whole, is composed of young men and women of outstanding ability and achievement, who have high standards of physical and mental health and who came to us from environments where character and responsibility have been stressed.

It may also be noted that much the same breadth of criteria applies to the selection of new faculty members. We expect scholarly attainments and skill in classroom presentation—and we expect more than that. If we are to hope to help our students develop their maximum moral capacities, we of the faculty must be eager to do no less for ourselves. If we ask our students to develop qualities of open-mindedness, courage, and co-operation, we must set them some kind of example in our behavior as their teachers.

¹ Now the Community Relations Committee.

Traditions

While we may get some clues as to the ethical standards of a community by studying its regulations (laws), we are more likely to get at the subject if we observe and examine what might be called the "pervasive traditions" that govern its conduct. Anthropologists refer to them as "mores" or "folkways," and their importance in shaping character and personality is becoming increasingly clear through the work of such scholars as Margaret Mead, Gregory Bateson, Bronislaw Malinowski, and others. Nothing in the written laws of a Balinese village tells how a mother shall treat her children, and yet there are very definite and pervasive ideas of what can and cannot be done in this relationship, and these have a powerful effect upon individual personality and character.

College teachers and administrators are well aware of the force of such traditions or folkways in determining the behavior and values on a campus. What we have been asking ourselves here at Antioch is whether it is possible consciously to plan and create such traditions. For the past twenty-two years, we have been continuously experimenting in that direction. We believe we have made substantial progress in several directions.

Over the past twenty years or more, we have been evolving a system of relationships between community members that we refer to as the "honor system." Originally, this concerned the relation between students and instructor in the matter of examinations. It has developed now to include many other relationships. For example, there is no proctoring of examinations by faculty nor are any "pledges" of honesty, written or otherwise, required. Doors to dormitory rooms are never locked. Community property such as athletic equipment, camping equipment, bicycles, etc., is accessible to all. Students and faculty have direct access to all books in the library. We depend, for the effective enforcement of the Community Regulations, upon the sense of individual and group responsibility that underlies the entire "honor system."

Again for a number of years, we have been developing a tradition of community participation. The hope here has been that student and faculty members would want to go beyond their conventional responsibilities and volunteer assistance in projects that are being

undertaken for the benefit of the community but to which there are no credits or financial compensation attached.

We have sought to foster a tradition of good will, honesty and responsibility in personal relations. The administrative staff and the faculty do not rely upon their status and legal powers to administer policies or settle disagreements. The student body at Antioch shares with the faculty and the president a responsibility for policy formation considerably beyond that accorded to most college students. In discussing problems of behavior with students, we do not seek to dictate the answers. Our attitude is rather, "What is the situation? What are the facts? What responsibility can you and do you want to assume for a successful solution? How can we help you in this situation?" We believe that, on the whole, we as a faculty enjoy an unusually large measure of our students' confidence and we believe it is because we do not seek to make them dependent on us nor take from them the responsibility for finding their own solutions.

We have a tradition of simple, democratic living which operates to eliminate distinctions based on income or family background. We do not have fraternities or sororities. The differences between students are based upon the observable differences in their ability, character, and performance, and not upon the accidental differences of family income or background.

In all honesty, it must be admitted that this reliance upon pervasive traditions has its problems. Many students and even faculty members come to us from environments in which regulations or, more often, the authority of some older person has been relied upon to determine what they may and may not do. Such persons, coming to Antioch, are likely at first to feel somewhat disquieted and even insecure. They are likely to feel that someone, the dean or president, at least, must have the answers, but is just choosing to make them hard to get at. Others may assume, for a time, that they have come to a place where "anything goes," a kind of utopian anarchy. If either of these attitudes persisted for long with any considerable number of students, we would indeed be foolish to rely upon traditions to change them.

Our observations over a number of years, however, convince us that most of the students and faculty readily adjust to the social controls and responsibilities they find here and, indeed, come to prize them so highly that they take great pains to see that newcomers are

made aware of them and feel, in turn, responsible for their continued success.

Traditions do not operate with perfect efficiency. They are not autonomous, perpetual-motion devices. They have constantly to be tested by their performance, their relative efficiency in doing the job. Probably the best way of making such a test is to observe the Antioch campus in actual operation.

To what extent do our students acquire some degree of what Mr. Walter Lippmann has termed "moral wisdom," a critical attitude toward values combined with confidence in basing choices upon their present knowledge? There is no pat answer to such a question. The best answer we as a faculty can give is to say that, as we hear of what our former students are doing, as we see them now and again to talk with them and observe them, as we compare them with ourselves at their age and with others of their own age and circumstances, we recognize some of the shortcomings of our program; but we feel, too, that we *have* helped them realize their potentialities to no small degree.

We can scarcely take the credit for all their achievements any more than we could accept all the blame for their failures. Yet it is ultimately in them, in the kind of people they are and the kind of contribution they make to society, that we must find our justification for continuing our policies or modifying them.

That our concern with values is justified; that such a concern can be creative and educational and need not be repressive and authoritarian; that all has not yet been said on the subject and we are, therefore, in an open-ended and not a closed moral order; that the promotion of individual responsibility by democratic processes works well with young American men and women—these assumptions are endorsed for us by the results we see both in our graduates and in our present student body.

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